This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

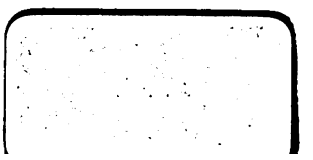
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Per. 13215. e. 131
9



No. 1. Jan. 1884.

THE TEACHERS' STOREHOUSE AND TREASURY

Of Material for Working Sunday-School Teachers.

BODLEIAN LIBRARY
27MAR98
OXFORD.

CONTENTS.

PAGE
The Work ..
Children and Church Attendance 1
The Prepared Class 2

The Class.
Nos. 1-10. Jan. 6th-Feb. 3rd 4

Jottings 23

Reviews 24

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

ONE PENNY

HIMROD'S CURE FOR ASTHMA.

The Discoverer of HIMROD'S CURE was for Twelve Years a great sufferer with that terrible disease, Asthma, and after many trials and failures, succeeded in bringing together a combination which is now offered to the public with the fullest confidence in its value as a CURE. It was pronounced by the late Earl of Beaconsfield to have given him the "only real relief" he had during his last illness.

Of all Chemists, 4s. or, by remitting to the undersigned 4s. 3d. posted to any address, charges paid.

F. NEWBERY AND SONS,

ENGLISH DEPOT: 1, KING EDWARD STREET, NEWGATE STREET, LONDON, E.C.

(125 Years in St. Paul's Churchyard.)

HOLLOWAY'S PILLS

THIS FAMOUS FAMILY MEDICINE

Is a Certain Cure for all Disorders of the LIVER, STOMACH AND BOWELS. A Great PURIFIER of the BLOOD; a Powerful Invigorator of the System, in cases of WEAKNESS AND DEBILITY, and is unequalled in Female Complaints.

VALUABLE HOUSEHOLD MEDICINE.

ESTABLISHED 1835.

BY THE USE OF WHICH DURING UPWARDS OF FORTY YEARS

MANY THOUSANDS OF CURES HAVE BEEN EFFECTED.

Numbers of which cases had been pronounced INCURABLE! The numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS; also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being A DIRECT PURIFIER OF THE BLOOD and other fluids of the body. Many persons have found them of great service both in relieving and preventing SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints. Sold in boxes, price 7½d., 1s 1½d, and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London, and by all Chemists and Medicine Vendors at Home and Abroad. Sent free by post in the United Kingdom for 8, 14, or 33 stamps.

By the Author of "THE PEEP OF DAY."

THE PEEP OF DAY.
579th Thousand. 27 Illustrations. 1s. 2d., 2s., and 2s. 6d.
School edition. With Illustrations, cloth 6d.

STREAKS OF LIGHT.
54th Thousand. 52 Illustrations. 1s. 6d., 2s. 6d., and 3s.

LINE UPON LINE. Two Parts.
Part I. 312th Thousand. 30 Illustrations. 1s. 4d., 2s. 6d., and 3s.
Part II. 246th Thousand. 30 Illustrations. 1s. 4d., 2s. 6d., and 3s.

PRECEPT UPON PRECEPT.
48th Thousand. 68 Illustrations. 1s. 6d., 2s. 6d., and 3s.

APOSTLES PREACHING to JEWS and GENTILES.
17th Thousand. 27 Illustrations. 1s. 4d., 2s. 6d., and 3s.

LINES LEFT OUT.
56th Thousand. 28 Illustrations. 1s. 6d., 2s. 6d., and 3s.

KINGS OF ISRAEL AND JUDAH.
27th Thousand. 27 Illustrations. 1s. 6d., 2s. 6d., and 3s.

THE CAPTIVITY OF JUDAH.
13th Thousand. 27 Illustrations. 1s. 6d., 2s. 6d., and 3s.

MORE ABOUT JESUS.
62nd Thousand. 26 Illustrations. 1s. 4d., 2s. 6d., and 3s.

NEAR HOME; or, Europe Described.
87th Thousand. Over 100 Illustrations. 5s.

FAR OFF. Part I.; or, Asia Described.
59th Thousand. Over 100 Illustrations. 5s.

FAR OFF. Part II.; or, Oceania, Africa, and America.
36th Thousand. Over 200 Illustrations. 5s.

LATIN WITHOUT TEARS. 3s. 6d.

READING WITHOUT TEARS. Two Parts.
Part I. 61st Thousand. 520 Illustrations. 2s. 6d.
Part II. 24th Thousand. 130 Illustrations. 2s. 6d.

READING DISENTANGLED.
In 37 Sheets. 6s., 9s., 10s., and 13s.

LIGHT IN THE DWELLING.
A Harmony of the Four Gospels adapted to Family Reading. 6s.

NIGHT OF TOIL.
7th Thousand. 9 Illustrations. 3s.

TEACHING MYSELF.
An Abridgment of "Reading without Tears." 21st Thousand. 3d.

THE ANGEL'S MESSAGE.
22nd Thousand. 2d.

Over a Million and a Half copies of this Author's Works have been Sold.

FULL LIST ON APPLICATION.

HATCHARDS, 187, PICCADILLY, LONDON.

MAGAZINES FOR EVERY HOUSEHOLD.

Sixpence Monthly. One Penny Weekly.

THE

SUNDAY AT HOME.

THE FAMILY MAGAZINE FOR SABBATH READING.

THE ANNUAL VOLUME,

With Coloured and numerous other Engravings, 7s. cloth; 8s. 6d. extra cloth, gilt; 10s. 6d. half calf.

First Part of a New Volume on December 20th.

New Series. Sixpence Monthly.

THE

LEISURE HOUR.

THE FAMILY JOURNAL OF INSTRUCTION AND RECREATION.

THE ANNUAL VOLUME,

Profusely Illustrated, 7s. cloth; 8s. 6d. extra cloth, gilt; 10s. 6d. half calf.

First Part of a New Volume on December 20th.

Sixpence Monthly. One Penny Weekly.

THE

GIRL'S OWN PAPER.

HARMLESS, ENTERTAINING, USEFUL.

THE GIRL'S OWN ANNUAL,

7s. 6d. cloth; 9s. cloth extra, full gilt.

November Monthly Part commenced a New Volume

Sixpence Monthly. One Penny Weekly.

THE

BOY'S OWN PAPER.

HARMLESS, INTERESTING, INSTRUCTIVE.

THE BOY'S OWN ANNUAL,

7s. 6d. cloth; 9s. extra cloth, full gilt.

November Monthly Part commenced a New Volume

One Penny Monthly in Coloured Cover.

THE

CHILD'S COMPANION

AND

JUVENILE INSTRUCTOR.

THE MAGAZINE FOR LITTLE FOLKS.

THE CHILD'S COMPANION ANNUAL,

Pretty Pictures and Interesting Reading.

1s. 6d. boards; 2s. cloth; 2s. 6d. cloth, full gilt.

New Vol. commences with January Number.

New Series. Enlarged to Twelve Pages. One Penny Monthly.

THE

COTTAGER & ARTISAN.

THE MAGAZINE FOR WORKING PEOPLE IN TOWN AND COUNTRY.

THE ANNUAL VOLUME,

Full of Large Pictures.

1s. 6d. stiff cover; 2s. 6d. cloth boards, gilt.

New Volume commences with January Number.

One Penny Monthly.

THE

TRACT MAGAZINE

FOR HOME READING AND LOAN CIRCULATION.

THE ANNUAL VOLUME,

1s. 6d. cloth boards; 2s. gilt.

New Vol. commences with January Number.

Fourpence Monthly. Halfpenny Weekly.

FRIENDLY GREETINGS

ILLUSTRATED READINGS FOR THE PEOPLE.

THE HALF YEARLY VOLUMES.

Each complete in itself and Profusely Illustrated, 2s. 6d. cloth boards.

New Volume commences with January Number.

THE RELIGIOUS TRACT SOCIETY,

LONDON: 56, PATERNOSTER ROW, AND 164, PICCADILLY.

Catalogues will be sent post-free on application.

DEAN'S ONE SHILLING AND SIXPENNY

SPLENDID REWARDS, FULL OF ILLUSTRATIONS.

By the Author of 'John Halifax, Gentleman.'

1. **How to Win Love; or, Rhoda's** Lesson. A Book for the Young. With Coloured Chromo Frontispiece, and Eight pages of Cuts. Crown 8vo. fancy cloth boards, 1s. 6d.
2. **Notable Exploits which have left** their Mark in History. By EDWARD N. MARKS. Illustrated with Six Chromo Colour Pictures. 1s. 6d. Fancy cloth.
3. **Only a Girl, and other Tales.** A Book for Young Girls. By CRAYTHORNE CLAYTON. With Six Coloured Chromo Illustrations. 1s. 6d.
4. **Heroines Worthy of the Red** Cross. Well-told Tales of Famous Heroines. With Six Pages of Illustrations in Chromo Colours. Fancy cloth, 1s. 6d.
5. **The Polar Crusoes: or, Cast Away** in the Arctic Seas. Edited by PERCY B. ST. JOHN. With Eight Pages of Plain Illustrations and Chromo Frontispiece. Fancy cloth, 1s. 6d.
1. **Shaw, the Life Guardsman.** By Lieut.-Col. KNOLLYS. 1s. 6d.
2. **Adventures and Daring Exploits** of Lord Cochrane. By Lieut.-Col. KNOLLYS. 1s. 6d.
3. **Victoria Cross in the Crimea.** By Lieut.-Col. KNOLLYS. 1s. 6d.
4. **Victoria Cross in India.** By Lieut.-Col. KNOLLYS. 1s. 6d.
6. **Victoria Cross: in Persia, China,** New Zealand, Bhootan, Ashantee, Abyssinia, and Andaman Islands. 1s. 6d.
7. **Daring Deeds Afloat.** By Major ELLIOTT. 1s. 6d.
8. **Brave Deeds and Heroic Actions.** Soldiers and Sailors. By Captain CLAYTON. 1s. 6d.
9. **Gallant Sepoys and Sowras.** By Major ELLIOTT and Lieut.-Col. KNOLLYS. 1s. 6d.

Victoria Cross in Zululand: and how and why the Recipients became Entitled to that Honour. By Major ELLIOTT. Cloth, gilt edges, 2s. 6d.

Victoria Cross in Afghanistan. Dealing with the Events of that Campaign in stirring Narratives. By Major ELLIOTT. Copiously Illustrated. Cloth, gilt edges, 2s. 6d.

NEW SIXPENNY REWARD AND PRESENT BOOKS.

THE LARGEST AND BEST YET ISSUED.

Size, 8vo crown. Handsomely bound in cloth boards, with illuminated pictures on side, and beautifully executed in chromo colours.

By ANNA M. SARGEANT, many years contributor to "Chambers' Journal," and six of the others by the well-known Authors, E. C. CLAYTON and E. N. MARKS.

7. **The Ambitious Courtier and** Imprisoned Philosopher. By E. N. MARKS.
8. **The Friend of the Friendless;** or, Earnest Benevolence. By ELLEN C. CLAYTON.
9. **Mabel's Brother's Friend: and** other Tales. By ELLEN C. CLAYTON.
10. **The Faithful Wife of John** Bunyan. By ELLEN C. CLAYTON.
11. **Only a Girl; and other Tales.** By ELLEN C. CLAYTON.
12. **Reginald's Mistake; and other** Tales. By ELLEN C. CLAYTON.
13. **Martin Luther's Friend:** By E. N. MARKS.
14. **The Soldier's Friend; or, The** Noble Deeds of Heroic Woman. By ELLEN C. CLAYTON.
15. **The Sea King: a Narrative of** the Daring Deeds. By E. N. MARKS.
1. **The Lily and the Rose; or, The** Two Sisters. By Miss SARGEANT.
2. **Kate Ward; or, Home for the** Holidays. By Miss SARGEANT.
3. **Blanche's One Fault: and other** Tales. By Miss SARGEANT.
4. **The Sisters; or, 'Tis Best to** Think before we Act. By Miss SARGEANT.
5. **The School Friends: and other** Tales. By Miss SARGEANT.
6. **Charlie and Bessie: or, Be** Kind and Honest to All.

The taking appearance of this new Series of Sixpeny Rewards is such as will insure a very quick sale. *They are the largest 6d. cloth bound books in the Trade.*

SIXPENNY ROSE AND LILY SERIES. [A DAINTY SERIES].

Strongly bound in Picture Boards, a different Picture back and front, and each page fully Illustrated. Small 4to. size. The CHEAPEST and BEST-EXECUTED SIXPENNY BOUND Chromo Toy Books in the market. Five new, viz.:

Every-day Children. By J. F. Illustrations by E. J. B.

Story of Jack the Cat. By E. LECKY. Illustrations by E. KEMP.

Story of Good Dog Rover. Illustrations by E. KEMP.

The Little Traveller. By E. LECKY. Illustrations by E. JACOB.

Bonny, Ada, and Spray. By R. LARNER.

Little Plays for Little Actors and Home Performance.—10. Little Bluebell, by Aimeé, 1/-. 9. The Prince and the Witch, by Myra Craeg, 1/-. Others in series are—7. Miller's Maid, 1/-. 6. Babes in the Wood, 1/-. 5. Mother Goose, 1/-. 4. Puss in Boots, 1-/. 3. Cinderella, 1/-. 2. Whittington, 1/-. 1. Beauty and Beast, 1/-. 8. King Richard, 1/-, by Miss Corner. Each 1/-, gilt edges. Post free 1/1.

LONDON: J. DEAN & SON, FLEET STREET, E.C.
AND SUPPLIED BY ELLIOT STOCK, 62, PATERNOSTER ROW.

BROOKS' MACHINE COTTONS.

A CERTIFIED AGENT IN EVERY TOWN.

WORMS

All Children suffer from them, if suspected, ask for the CERTAIN CURE
Tins 1/1½ at all Chemists.
Free by post, 15 stamps
KEATING, Chemist, LONDON.

KEATING'S WORM TABLETS.

KEATING'S COUGH LOZENGES

Absolutely the best known remedy ever made for
COUGHS, ASTHMA, BRONCHITIS
Strongly recommended by the most eminent Doctors.
TINS ONLY, 1/1½ and 2/9.

Renders the skin Soft, Smooth, and White. Entirely removes and prevents all Roughness, Redness, Chaps, Chilblains &c., and Preserves the Skin from all the ill effects of Frost, Cold Winds, Hard Water, &c. After visiting heated apartments it will be found delightfully refreshing and invigorating.

For the NURSERY it is INVALUABLE, as being perfectly Harmless, it may be used to the tenderest infant. Bottles, 1s., 1s. 9d., 2s. 6d., of all Chemists and Perfumers. Sole Makers, M. BEETHAM & SON, Chemists, CHELTENHAM.

It is not claimed, like it is for most Patent Medicines, that PRICE'S RHEUMATIC OILS will cure a broken heart, or restore a lost limb, but that it will most certainly give immediate relief and ultimate cure in the most advanced case of Rheumatism Rheumatic Gout, &c., is a fact.

Price 2s. 9d. per bottle, of all Chemists in the world, through BARCLAY and SONS, 95, Farringdon Street, London, E.C.

A GIFT,

FREE, POST PAID.

PROFESSOR BROWN'S

SHAKESPERIAN ALMANACK (ILLUSTRATED) FOR 1884.

It fairly glows with quotations and *illustrations* from the 'Bard of Avon.' I shall print three million copies, and will send ten copies free, prepaid to any one who will judiciously distribute them in their locality.

ADDRESS—

FREDK. W. HALE, 61, CHANDOS STREET, COVENT GARDEN, LONDON.

THE

TEACHERS' STOREHOUSE

AND

TREASURY

OF MATERIAL FOR

WORKING SUNDAY-SCHOOL TEACHERS.

VOLUME IX.

LONDON:
ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.
—
1884.

UNWIN BROTHERS, THE GRESHAM PRESS, CHILWORTH AND LONDON.

PREFACE.

Those who observe the 'signs of the times' seem to be most attracted by the show of scepticism, and the undermining of revelation and religion by the critical spirit and the prevailing worldliness. We venture to think that a much more remarkable sign of our time is the increased attention to the Word of God, and the development of Biblical literature. Men are turning for rest to the 'green pastures and still waters,' where the holy men of all the ages have found refreshing. Bible Reading Unions number members by the ten thousand. Commentaries on portions of the Word come forth continually from the press, as streams from a perennial fountain, and there are always students ready to welcome them. Books in illustration of Bible allusions, or customs, or truths are always in demand. Outlines for sermon and address take thousandfold shapes. The New Version of the New Testament was distributed by the million, and the New Version of the Old Testament is waited for with an anxiety that is becoming impatience. The modern infidel may make as loud a noise as did his forefathers, but we are not alarmed. The old Bible satisfies the heart and the head of a great multitude whom no man can number; and to-day it is, what it has ever been, 'quick and powerful, sharper than a two-edged sword,' carrying its own persuasion of its inspiration, because it proves to be 'profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works.'

We claim that very much of this sustained and increased love for God's Word is due to Sunday-school influence, and is an indirect but most blessed result of our Sunday-school labour. The associations of our childhood are our strongest and most lasting associations. We may indeed, in advanced youth and early manhood, think to shake ourselves free from them, and in our self-will and pride we may call them 'trammels' and 'bonds'; but they come back upon us by and by, the persuasion and sanctifying of our manhood, and the comfort of our old age.

The fruitage of Sunday-school work cannot be gathered up or duly estimated until the whole lives of the scholars can be viewed in the clear light of the eternal day. We shall want some heavenly

historian to appraise aright its power as a moral force, giving tone to the passing generations.

We think most highly of Sunday-school workers and Sunday-school service; and we 'magnify our office' as helpers of the teachers in their preparations and in their toil. Our Magazine has become so familiar to many of them that we need not again explain the principles on which we work, or the efforts we make to ensure adaptation.

Our *Lesson Preparations* have for some years been written by one who is well known as a writer of Class Lessons and books of Exegesis, especially for teachers, and they are approved for their fulness of matter, combined with succinctness and suggestiveness. The teacher who studies these 'Preparations' with care will find that he is 'fully furnished unto his good work.'

While this is the main feature of our Magazine, and we depend on the superiority and practical efficiency of our 'Class Department,' our readers find excellent suggestive articles connected with the literature of the Bible; detailed treatment of subjects arising out of the Class Lessons; counsels on the practical work of the school; outlines of addresses; and helps to the culture of the spiritual life.

In closing one year of labour for our Teachers, and anticipating a new year, we heartily promise, in God's strength, a fuller consecration to our work in each department of our Magazine. We ask all our readers to serve their fellow-labourers and us by the *commendation* of our 'Storehouse and Treasury.' And, thanking our Master whom we serve for the gracious encouragements of the past, we take courage and go forward in our loved labour of 'teaching the teachers,' so that they may become 'scribes fully instructed unto the kingdom, and bringing forth out of their treasuries things new and old.'

THE TEACHERS' STOREHOUSE AND TREASURY.

THE WORK.

CHILDREN AND CHURCH ATTENDANCE.

BY REV. WILLIAM AIKMAN, D.D.

'If my children were able to attend but one service on Sunday, and the choice lay between the Church and the Sunday-school, I would have no hesitation which to choose; I would take them to the church and I would forego the Sunday-school.'

So said an able and efficient superintendent to me the other day as we walked a country road together. I replied heartily—

'I am glad to hear you say so, and all the more because you are a Sunday-school superintendent and deeply interested in Sunday-school work. I have known superintendents who considered the Church only as a sort of adjunct to the Sunday-school, and would not hesitate for a moment to sacrifice the claims of the one to those of the other.

As we stood by his gate we talked over this matter, and found ourselves largely at one. The Sunday-school has been a power of immeasurable importance, and he would be a very unobservant and unappreciative man who would for a moment underrate it. Sunday-school teachers and superintendents who have given much thought and care and labour to it, and have seen its fruitage and rejoiced in it as the years have gone on, are in no danger of not understanding its value. But its influence on church attendance is a matter which calls for careful consideration.

One may stand at the door of any church on a Sunday morning and watch the children troop forth from the school, and he will see only here and there one go into the church. The most pass on their way to their homes, and clearly the church service has not entered into their minds as a thing which in the least concerned them. It may be questioned whether some of them have much of an idea how the inside of the edifice really appears.

Now church attendance is a matter largely of habit. But how or when can the habit be formed when, systematically, the child is trained to turn away from the church doors? If one looks over almost any ordinary congregation on the Sabbath he will frequently be surprised to notice how few children are present. Some of us preachers are in the habit of saying something in our sermons to the little folks, but not infrequently we find that there are no little ones there to whom we can speak.

It might be a matter of surprise that, considering how almost

universal attendance on Sunday-school is, so comparatively few young people, when they have left it, are found in the church. In the ordinary walks of life one will now-a-days rarely meet with a young man or a young woman who has not at some time been a member of a Sunday-school, while at the same time he will find everywhere young people who rarely or ever visit a church. We think this would not be so had a different system been pursued and a different theory been held.

The Sunday-school, in a very mistaken way, has been called 'The Children's Church.' This is a vicious designation, and has a deal of harmful meaning in it. The Sunday-school is no church, and cannot take the place of the church, and the fact that so comparatively few pass from one to the other, unless they become members of the church while in the Sunday-school, declares it. By much of, at least, silent training the children are taught that they have little to do with the church, and it is not at all strange that they feel no interest in its services when they have grown too old to remain in the Sunday-school.

The children should be taught that what is said to them, what the preacher preaches, is not indeed all of the church service which claims their regard. Merely to be present, to engage in the worship of God, to sing, to pray, to hear the Scripture read, to mingle in these acts of devotion, are sufficient of themselves were there nothing else. The sermon is an accessory, the worship is the main thing. To have this firmly fixed in a child's mind is to have done an unspeakably important thing for his moral and religious training. What could be so valuable as to have inwrought with a child's nature the value, the duty, the privilege of divine worship. To be with a company who, on the Sabbath day, worship and praise the great God, to bow with them in prayer, to join with them in song, though no word of preacher should be comprehended—this should be made to stand out before a child's mind as beyond measure a thing to be sought after. But it is, we fear, under the present state of things, rarely made to appear, even by a glimpse, in our Sunday-schools.—*Illustrated Christian Weekly.*

THE PREPARED CLASS.

A TEACHER should prepare *himself* for his work; he should prepare his materials for teaching; and he should prepare the lesson. But it is certainly of importance that he should have a prepared class; that his scholars should be under proper authority, willing to learn, and that they should themselves be prepared with their own contribution to the general stock of knowledge, exposition, and illustration of the lesson. It is no slight gain to a teacher when the spirit and temper of the scholars are right. Then the good ground is ready for the good seed. But it is doleful work when Sunday

after Sunday time has to be spent in subduing disorder before a lesson can be given.

Such a prepared class would not only be a blessing in the Sunday-school itself, but its members would be witnesses for Christ in their study of His Holy Word at home. It is no slight matter that there are so many of the houses of irreligious parents in which attention is gained for the Bible by the reading of it by children who are Sunday-school scholars.

The prepared class in the school will be a permanent blessing to the Church. It will train youths to study truths, the doctrines of Christianity, and the various subjects relating to religion, so that in after years they will be thoughtful and intelligent hearers in the congregation.

Such thorough preparation as is most desirable is not gained by mere human effort. No matter how docile a scholar, or how able a teacher, the great want is the influence of the Holy Spirit. In these times we are in danger of over-estimating the importance of literary preparation, and personal decency of behaviour; and of thinking too little of the need and power of the Holy Spirit. And yet we should let our history as a people teach and admonish us.

The vital power of Methodism must be sought—not in its form, but in its spirit. It is the result, not of the work of great men, but of the Holy Ghost. Our work is over if we begin to trust on human expedients, and turn aside in the least from Him who was the strength of our fathers. In school as in chapel, among scholars as among congregations, we have a definite aim and work. We have to save souls. We may try many plans, but we have only the same gospel to preach that was the power of God unto salvation among us from the first, and we must seek to have our hearers and our pupils prepared of the Holy Spirit. We wish to bring our scholars to the faith of Christ. But religious faith is not a mere logical conviction. We make our appeal to youths as well as we do to men—to the spiritual nature, laying not much stress on mere technical theology or learned distinctions as a qualification for saving souls; and if, to use the striking words carved on Philip Embury's tomb, in America, we are "to beautify the earth with salvation," we must ourselves be prepared, and our classes must be prepared by the blessing of the Holy Spirit, who shall teach us the whole truth and guide us.

The 'Prepared Class,' then, will be one disciplined in good order; interested in the work of the day; diligent in preparatory study of the lesson; not negligent of mental improvement; not forgetful to read good and helpful books; and above all, under religious influence and the influence of the Lord. Of such a class there may be members who are not consciously under this Divine influence, who may not pray for it, but for whom the blessing may be gained in answer to the earnest prayers of pious teachers and fellow-scholars.—*Wesleyan S. S. Magazine.*

THE CLASS.

No. 1. [G. T. Ver. 10.] Jan. 6.

The Believer's Confidence.

(Read Psa. xxxiv. 1–15.)

Leading Idea.

When we have experienced God's delivering mercies, we should be ready to sing praises to Him, and we should renew our trust in Him for days to come, and for anxieties and troubles that may be in store for us.

Introduction.

'This is a psalm in which God's providence and moral government of the world are the subject of grateful acknowledgment. His guardian care of the righteous is more especially celebrated, and applied to the individual circumstances of the Psalmist.'

The historical connection of the psalm, as indicated by the heading (see 1 Sam. xxi. 14), is interesting, but is not trustworthy. It may, however, be well associated with the deliverances which David experienced during the time of Saul's persecution. That was the time when a youthful fervour and intensity characterized David's religious life; and during that time many of his best psalms were written.

It is one of the so-called alphabetical psalms. Compare with it Psalm xxv.

Explanations.

Ver. 1. **Will bless**: sometimes this word is distinguished from 'praise.' 'All Thy works *praise* Thee, and Thy saints shall *bless* Thee.' Every thing and every man can *praise*. Those only who know the love of God can *bless*. The word 'bless' seems to mean the expression of trustful personal affection. **At all times**: at every opportunity. It is due to God that we speak to others, whenever we can, of His lovingkindness to us-ward. 2. **Make her boast**: (see Psa. xliv. 4; Jer. ix. 24; 1 Sam. ii. 1; Luke i. 86. The word used means 'grateful exultation.' It is the cry of Hallelujah. **Humble**: here those are meant who patiently submit to afflictions; are 'humble' under God's mighty hand. **Be glad**: cheered by the testimony of one, who, in the time of trouble, so richly experienced the Divine deliverance. 3. **Magnify the Lord**: say great things about Him, so as to raise Him high in the esteem and confidence of others. 4. **Sought the Lord**: in earnest, trustful prayer: 'casting all my care on Him.' **Heard me**: some translate *answer me*; for we know that if He hears, we surely have, in some wise way, the petitions that we have asked of Him. **All my fears**: or the things that I had feared. 5. **Looked unto Him**: margin, *flowed* unto Him. Reference is generally to others of God's people. **Lightened**: comforted and cheered by God's gracious responses. 'All who look to the Lord stedfastly, see and reflect the light of His countenance.' (See 2 Cor. iii. 18.) **Faces were not**: some read this as an exclamation, or prayer, 'May their faces not be ashamed.' 6. **Poor man**: not so much in circumstances as in spirit. (See Matt. v. 3.) 7. **Angel of the Lord**: a poetical personifying of the Divine defence and care. For illustration, see the hosts defending Jacob at Mahanaim and Elisha at Dothan. 8. **Taste**: that is, get for yourselves a personal experience. The word is used for knowledge by direct contact. (See Heb. vi. 5.) **Is good**: a comprehensive term, gathering up every excellence, and the full supply of every *real* want that men can feel. **Blessed**: in having the full supply of all his needs, and a sanctifying power resting on him in connection with the supply. 9. **Fear**: in the sense of reverently worship, and fully trust. **No want**: no real want. God never promises to supply men's restless and fanciful longings, only their real needs. 'No *good* thing will He withhold from them that walk uprightly.' 10. **Young lions**: poetical for 'strong lions.' **Do lack**: have to go without food for long times together. **Seek the Lord**: in fervent prayer. 11. **Ye children**: while this may be applied to actual children, it should be remembered that it was also an affectionate mode in which teachers addressed their audiences. (Compare

John's First Epistle, 'My little children.') 12. **Desireth life**: seeketh a long and prosperous life. This was the great aim in Old Testament times; the acceptance of a man was supposed to be shown by the prolonging of his life. 13. **The tongue**: see James's Epistle, and the counsels of the Book of Proverbs. If a man can bridle his tongue he can master his whole body. (Compare Psa. xv. 2, 3; xxxix. 1–3; cxli. 3; Prov. iv. 24; xiii. 3; xxi. 23; Jas. iii. 2, etc.) 14. **Depart from**: step aside from, hold yourself aloof from. **Seek peace**: or the things that make for peace. **Pursue it**: follow after it eagerly. 15. **Eyes of the Lord**: a figure of speech representing God as though He were a man. (Compare Job. xxxvi. 7; Psa. xxxiii. 18; 1 Pet. iii. 12.)

Hymn.

Tate and Brady's, 'Through all the changing scenes of life, In trouble and in joy,' etc.

Outline for Teaching.

Take the key words of the psalm, and illustrate and enforce each. We find Praise, Prayer, God's Care, Experience, Fear, Trust, Holiness.

I. *Praise.* Here felt, by the delivered man, to be his duty, and heartily commended to others.

II. *Prayer.* Not so much regarded as the daily habit, as the special resort of any who are in trouble or in peril.

III. *God's Care.* Over all His creatures, even young lions; but especially watchful and tender over those who trust in Him.

IV. *Experience.* Those who know how God can, and does, defend, preserve, and deliver, should encourage others by telling what God has done for them. The Bible is, in great part, a record of the experiences of God's saints.

V. *Fear.* The Bible word for the right state of a man's heart toward God. Not 'dread,' but the feeling he has who is full of filial reverence and love. Holy fear.

VI. *Trust.* Encouraged by varied assurances that God can, and will, supply all our needs. 'Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength.'

VII. *Holiness.* Regarded here very practically, as 1. Speaking right. 2. Putting away evil. 3. Doing good.

Never let us say, even though the darkness may hang heavily over us, 'My way is hid from the Lord, and my judgment is passed over from my God.' 'He is the same yesterday, to-day, and for ever.'

Illustration.

JEWISH CARE OF BONES (Ver. 20).—'A curious opinion of the Jews is, that wherever their bodies may be buried, it is only in their own promised land that a resurrection takes place: and therefore they who are interred in any other part of the world must take their way to Palestine underground; and this will be an operation of dreadful toil and pain, although clefts and caverns will be opened for them by the Almighty. Whether it arose from this superstition, or from that love for the land of their fathers which, in the Jews, is connected with the strongest feeling of faith and hope, certain it is that many have directed their remains to be sent there. Sometimes a wealthy Jew has been known to import earth from Jerusalem wherewith to line his grave.'—*Biblical Museum.*

No. 2. [G. T. Ver. 11.] **Jan. 6.**

The Grace of God for all.

(Read Acts xv. 1–11.)

Leading Idea.

Paul said, in writing to the Romans (chap. i. 16), 'For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.'

Introduction.

The teacher should explain with what intense feeling the Jews regarded the Mosaic system. To them it was the last and final revelation; nothing could supersede it. They understood and accepted the possibility of sects, and separate opinions, within Judaism, but they would not entertain for a moment the idea of another and a fuller revelation which should supersede Judaism. Christi-

anity as a sect like that of Pharisees, Sadducees, Essenes, or Herodians even, they would have tolerated; but Christianity as a freedom from Jewish rules, ceremonies, and bondages, seemed to them intolerable.

The earlier apostles, being engaged chiefly in preaching the gospel to Jews and proselytes, did not separate their converts from the Mosaic rules and rites; but when Paul freely preached the gospel to the Gentiles, and they accepted Christ as their Saviour and Lord, the question soon arose, 'Are we to put on these Gentile Christians the yoke of Judaism?' Such a question was sure to involve serious divisions of opinion. Paul took a firm stand. As a Jew himself he was quite willing to bear the yoke of Jewish rule as long as he lived. But he would not allow his Gentile converts to be put under any bondage. It was quite enough that they were 'under law to Christ.' Intense and bigoted Jews thought that Judaism would be imperilled by such free notions; and looked upon Paul as the leader in a terrible heresy. Things came to such a pass that the matter had to be referred to the judgment of the apostles at Jerusalem. A part of the account of the council that was held on the matter is our lesson.

Explanations.

Ver. 1. **Certain men**: probably Pharisees who had made confession of faith in Christ. **The brethren**: the company of Christians at Antioch. **Circumcised**: this was regarded as the characteristic rite of Judaism, but the practice seems to have prevailed in other nations. It was enjoined upon Abraham, and embodied in the instructions of Moses. It was the seal and mark of the covenant which God made with Abraham and his seed. It was no longer needed when God made a new and spiritual covenant, with new signs and seals. 2. **Dissension and disputation**: the first word probably refers to public opposition to the Judaic teachers, the second to private reasonings with these mistaken men. Argument is of little use when strong feeling makes prejudice against opinion. Only the open and sincere heart is willing to receive the truth from whatever source it may come. **They determined**: that is, the Christian brethren at Antioch. **Certain other**: including Titus (see Gal. ii. 1), and probably the men of Cyprus and Cyrene (see Acts xi. 20). **Apostles and elders**: we have no mention of the names of the apostles who remained in the holy city; some of them may have been on missionary journeys, and only the leaders, such as James, Peter, and John, remained. With them seem to have been associated some of Christ's early disciples. These did not form an authoritative council, but they were the officers of the synagogue of the disciples of Jesus at Jerusalem. As Christ's immediate disciples, and as endowed with special powers, reference was naturally and properly made to them. 3. **Brought on their way**: that is, having all that was necessary for their journey provided by the Church. **Through Phenice**: or Phœnicia. 'They travelled along the coast as far southward as Ptolemais, and then crossed the plain of Esdraelon into Samaria.' **All the brethren**: 'the fruits of the dispersions caused by persecutions' (chap. viii. 4; xi. 19). 4. **Received**: in a public manner; officially welcomed. **God had done**: the special things narrated were the signs of converting power attending on their preaching among the Gentiles, and their acceptance of Gentile Christians without requiring their submission to the rite of circumcision. 5. **Sect of the Pharisees**: sects, in the Bible sense, were not parties that separated themselves from the Church for independent action, but sections within the Church holding peculiar opinions on particlar points; they are represented by Ritualists, Broad Churchmen, and Evangelicals within the Church of England, rather than by Independents, Baptists, Methodists, &c., as distinct societies. **Needful**: necessary. The demand for circumcision and Mosaic obedience these men thought could not be relaxed. Show how Stephen's preaching had prepared the way for that doctrine of freedom in Christ which Paul had preached. 7. **Disputing**: discussing and arguing. **By my mouth**, *etc.*: see chap. x. 20; xi. 13. **Giving them the Holy Ghost**: whose presence was recognized by the *gifts* with which the Gentile converts were endowed. 9.

Put no difference: wrought the work of grace in the hearts of Gentiles precisely as it was wrought in the hearts of Jews. God gave no revelation of any special requirement to be made of Gentiles. They were justified by faith, even as were the Jews. 'Pharisees looked on the Gentiles as impure because they did not observe the ceremonial law, and the traditions of the elders as to purity. Peter had learnt to see that it was in the heart, not in the flesh, that the work of purifying was to be accomplished.' **10. Tempt ye God**: in the sense of 'provoke,' by making laws and limitations which he has neither made nor sanctioned. **Yoke**: figure for difficulty, or burden; something beyond bearing, beyond strength. **11. Through the grace**: seeing that, now, salvation is by grace and not by works; though good works are the proper fruits of grace.

Hymn.

Doddridge's, 'Grace, 'tis a charming sound, Harmonious to the ear,' etc.

Alterations in Revised Version.

Ver. 2, for *disputation*, read *questioning*. Ver. 4, for *declared*, read *rehearsed*. Ver. 9, read *He made no distinction between us and them*. For *purifying*, read *cleansing*. Ver. 11, read *But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they*.

Outline for Teaching.

After explaining the Jews' idea of the way of salvation, as illustrated by the young rich ruler who came to Christ, asking what good thing he must do to inherit eternal life, show—

I. *The New Way of Salvation—by Grace.*

II. *Our liberty from any good works—as a ground of merit.*

III. *Our duty to do good works—as the fruitage of faith.*

Impress that a salvation by works is for us quite hopeless. Salvation by grace, through faith, will suit rich and poor, Jew and Gentile, bond and free. Grace can save *all*. Love calls 'whosoever will.'

Illustration.

A SHARE IN THE CONCERN. — One evening, as a little sweep was running along the street, a big sweep met him, and shouted, 'Halloo, Jack, where are you going in such a hurry?' Little Jack said, 'Don't bother me now: I am going to the missionary meeting. I've got a share in the concern, and I want to go and see how things go on.' This little sweep was in a Sabbath-school, and was a subscriber to the missionary society; hence he said he had a share in the concern.

No. 3. [G. T. Heb. xi. 23.] **Jan. 13.**

A Mother's Faith.

(Read Exod. ii. 1–10.)

Leading Idea.

God's providence, in the most simple and natural way, may work out God's purposes. Those whom God raises up as His agents are safe in the midst of uttermost perils.

Introduction.

Recall to mind the condition of Israel in Egypt when Moses was born. Explain why the Egyptian government sought to crush them down and keep them as a nation of slaves. There was danger to the reigning dynasty from the desert tribes, to whom the Hebrews were closely related. 'A new king arose, who regarded with no friendly feelings the strange community with alien rites and traditions, settled on the eastern outskirts of his realm. He viewed with alarm their rapid increase, and dreaded lest, in the event of a war, instead of guarding his kingdom against, they might join the enemies of Egypt, the roving tribes of the East, 'the terror of the inhabitants of the Nile valley,' and fight against his own people, and effect their escape from the land.'—*Maclear.*

'Jewish tradition touchingly describes the condition of these ancestors of the nation. Joseph, it tells us, had been almost universally loved by the Egyptians, but after his death, though the Hebrews turned so much towards Egyptian ways, as even in many cases to neglect the circumcision of their children, popular dislike increased against them. Taxes

and forced labour were exacted, instead of their being left free as heretofore. Fields, vineyards, and other possessions, given them by Joseph, were taken from them, and they were formally enslaved. They had, moreover, to build fortresses, store cities, and pyramids; to lead off the Nile waters into canals, surround towns with dams, to keep off the yearly inundations; to learn all kinds of trades that they might work at them for their masters, and even the women had to toil in many ways.'—*Geikie.*

There is an old saying, 'When the tale of bricks is doubled, then comes Moses.' Our lesson begins the record of the deliverance which God graciously wrought for His oppressed people. With the *time* came the *man*.

Explanations.

Ver. 1. **A man**: whose name we know was Amram. **House of Levi**: not yet consecrated to the priesthood: but see Jacob's prophecy of this tribe (Gen. xlix. 5–7; compare Deut. xxxiii. 8–11). **Daughter**: better, descendant. Her name was *Jochebed*, meaning, 'whose glory is Jehovah.' 'The mother's name, alone, proves that her family had remained true to the hereditary faith of their race, and still clung to the worship of the God of Abraham, Isaac, and Jacob; keeping far from Egyptian idolatry and corruption. 2. **Goodly child**: 'proper child' in Heb. xi. 23. The idea simply is that he was a beautiful babe, and God used the strong mother-instinct in Jochebed to secure his preservation. **Hid him**: in her private parts of the dwelling. In Heb. xi. 23, this 'hiding' is treated as an *act of faith*. 3. **Longer hide**: because his crying had become strong enough to be heard; or because Pharaoh's police were suspicious. 3. **An ark**: or basket-boat, or cradle, with a cover. **Bulrushes**: a strong reed growing in the muddy margins of the river, and suitable for making baskets. The exact reed mentioned is the papyrus, from which paper was made. **Slime**: sticky, clayey mud. **Pitch**: or bitumen. This was necessary to make the cradle water-tight. **In the flags**: 'among the reeds on the edge of one of the broad canals at Tanis or Rameses.' **River's brink**: where there was no danger of its floating away; and where the ladies of the court would be likely to find it. 4. **His sister**: afterwards introduced to us as Miriam; a girl of about twelve years of age. **To wit**: *i.e.* to take notice of. 5. **Daughter of Pharaoh**: known by tradition as Thermuthis. She was probably a childless queen, whose secret sorrow was that she had no son and heir. **Wash**: better, bathe. Very probably this was done as an act of religious worship; somewhat as Hindoos now bathe in the sacred Ganges. **Maidens**: ladies of the court. **Her maid**: her personal attendant. 6. **Opened it**: by this we know that the ark had a cover. **Babe wept**: no doubt because wanting its food. A babe's tears at once touch a woman's heart. **Hebrews' children**: which she knew Pharaoh sought to kill. The king was not likely to interfere with this princess's good pleasure. 7. **Nurse the child**: not only care for it, but give it its necessary food. 8. **Child's mother**: who was every way the best of nurses for it. The babe was taken back to Amram's home, but it was in no peril now, for it was the Egyptian princess's adopted son. We should remember that the first years of Moses' life were directly associated with Hebrew scenes, and that his mother had every opportunity of instructing him in the covenant and the promises, and preparing him for his life-work. 10. **Grew**: to what age we do not know. **Her son**: and so was set to receive instruction as an Egyptian prince. **Moses**: meaning drawn out. In the Egyptian form the word is *Mo-she*, from *Mo*, water, and *Ushe*, saved. For Moses' Egyptian training, see Acts vii. 22; Heb. xi. 24–26.

Hymn.

Addison's, 'When all Thy mercies, O my God, My rising soul surveys,' etc.

Outline for Teaching.

The title of the lesson directs our attention to Jochebed and her faith. Illustrate:

I. *Faith's Devices.*

Hiding her babe. Scheming to get the notice of the princess. Jochebed beautifully exemplifies the practical union of *Trust* and *Try*.

II. *Faith's Testings.*

There was daily peril for the three months. Then the babe must be committed to the waters. The hours must have seemed long to her motherly heart.

III. *Faith's Triumphs.*

The babe saved. And the mother herself might nurse him.

Illustrations.

SAVED IN AN ARK.—Dr. Geikie gives a legend which was brought from the original home of the Hebrews in Chaldæaa, and which Jochabed may possibly have heard. It is Sargon I.'s story of his own birth.

'I am Sargon, the great king, the king of Agana. My mother was of the masters of the land, but I never knew my father. I was born secretly in the city of Atzupirani, on the banks of the Euphrates. My mother put me in an ark of bulrushes lined with bitumen, and laid me in the river, which did not enter the ark. It bore me to the dwelling of Akki, the water-carrier, and he, in the goodness of his heart, lifted me from the water, and brought up as his own son. After this he established me as a gardener, and Ishtar caused me to prosper, and, after years, I became a king.'—*Hours with the Bible*, vol ii. pp. 91, 92.

SLIME FOR DAUBING MOSES' ARK.—The traveller Jowett says:—'Our boat was ballasted with earth taken from the banks of the river, very rich and stiff soil, without stones; with this same mud the sides of the boat were plastered at those parts in the fore half of the vessel where movable planks were placed in order to raise the gunner higher; the mud filled up the crevices, and prevented the water from gushing in, as would otherwise be the case. This mud was so rich and slimy, and when dry so firm and impervious, that, together with the strong reeds that grow on the bank, it is easy to conceive how the mother of *Moses* constructed a little ark, which would float; she then placed it among the flags, in order that the stream might not carry it down.'

No. 4. [G. T. Ver. 22.] Jan. 13.

Hearing and Doing.

(Read James i. 12–27.)

Leading Idea.

Our Lord said, 'By their *fruits* ye shall know them.' 'If ye know these things happy are ye if ye *do* them.'

Introduction.

There is some difficulty in deciding which of the apostles called James was the author of this Epistle. It could hardly have been written by the James who was slain by Herod with the sword (Acts xiii.). Probably it was written by that James who was president of the Church at Jerusalem (Acts xii. 17; xv. 13; xxi. 18), and whom St. Paul calls (Gal. i. 19) the brother of our Lord. 'Of this James, who, from his singular piety, was called by his believing countrymen *the Just*, very little is certainly known beyond those references to his presidency at Jerusalem. At length, in a tumult excited by the Scribes and Pharisees, he was put to death by being hurled, it is said, from a battlement of the Temple, according to Hegesippus, in the year before the destruction of the Holy City; *i.e.*, A.D. 69.'

Of the style and character of the Epistle, the Rev. E. G. Punchard says, 'In his denunciation of rich defrauders James breaks out into a fiery eloquence worthy of an ancient prophet; the tender change from rebuke of the wrongers to comfort of the wronged (chap. v. 7, 8) is unsurpassed in the whole roll of inspired utterance; and in condemnation of lust (chap. iv. 1–4), pride (chap. iv. 5–10), evil speaking (chap. iv. 11, 12), and all worldliness (chap. iv. 13–17), the fervour and righteous indignation of the Apostle show of themselves the manner of his life and death.'

Alford says of it, 'Ethical rather than didactic. Full of earnestness, plain speaking, holy severity. The brother of Him who opened His teachings with the Sermon on the Mount seems to have deeply imbibed the words and maxims of it, as the law of Christian morals.'

Explanations.

Ver. 12. **Blessed**: compare Psa. i.

1; Matt. v. 3–11. The word includes the idea of blessed by God, and blessed by the respect and esteem of men. **Endureth**: comes under, and comes safely through. **Temptation**: not as enticement to sin, but as testing through circumstances of difficulty or affliction. Trials by which his principles are tested. **Is tried**: *i.e.*, when God shall regard him as sufficiently tested; when he has become approved. **Crown of life**: a figure for eternal life and blessedness. The crown *is* life eternal. Compare 'crown of righteousness.' **That love Him**: and show their love by stedfastness, faithfulness, and patience. 'If ye love Me keep My commandments.' **13. Tempted**: here the word means 'enticed to sin.' The trying of man by the solicitation of evil. **Cannot be tempted**: *Alford* translates, 'God is unversed in things evil.' **Neither tempteth He**: He is neither the subject of temptation, nor an agent or cause of others being tempted. James is dealing with a special subject, and is not giving to us a full philosophy of human temptation and evil. We must distinguish between what God actively does, and what He permits and over-rules. **14. Own lust**: carnal desires and feelings. Suffers his own sinful desires to lead him astray. 'Evil humanity thrills responsive as a harp played by a cunning hand; but no power of hell can force its way through the barriers which God the Holy Ghost erects around the faithful and confiding soul, only by treason of the man himself can the great enemy enter in and reign.' **15. Conceived**: been thought of and thought over in the heart. **Bringeth forth sin**: finds expression in sinful words and sinful actions. **Forth death**: which is elsewhere called the *wages* or *fruitage* of sin. **Err**: by failing to see your own responsibility for sin, or by imagining that God is in any way the author of sin. **17. Good gift**: the essential quality of all God's doings is *goodness*. **Perfect gift**: precisely adapted to our highest necessities. **Father of lights**: a most beautiful and suggestive name for God. *Wordsworth* says, 'God is the Father of all lights—the light of the natural world, the sun, the moon, and stars, shining in the heavens; the light of reason and conscience; the light of His law; the light of prophecy shining in a dark place; the light of the gospel shining throughout the world; the light of apostles, confessors, martyrs, bishops, and priests, preaching that gospel to all nations; the light of the Holy Ghost shining in our hearts; the light of the heavenly city; God is the Father of them all. He is the everlasting Father of the everlasting Son, who is the Light of the world.' **No variableness**: so we need have no fear that He would do good at one time, but evil at another. **18. Begat he us**: in the new creation in Christ Jesus. **Firstfruits**: which assure the certainty and indicate the character of the full harvest of humanity, which God will one day reap. **19. Swift to hear**: all that may be profitable. *Hear* means *heed*, with full intention to obey. **Slow to speak**: James seems to have been greatly impressed by the mischiefs that follow heedless, hasty speech. **Slow to wrath**: having good self-control, and not readily yielding to passion and temper. **20. Righteousness**: or righteous purposes. **21. Filthiness**: uncleanness in speech or in habit. **Superfluity of naughtiness**: all rank growth of weeds of evil. **Meekness**: openness, readiness to be taught. **Engrafted word**: the truth engrafted as are branches in olives, from which good fruit is expected. **Able to save**: see Acts xx. 32. **22. Doers**: for profession is of no count before God. To those who only *say* 'Lord, Lord,' He will say 'I never knew you.' **23. Face in a glass**: or mirror; in the East made of polished steel. By 'natural face' we understand *his real appearance*; his character, frailties, etc. **24. Forgetteth**: and so takes no heed to his frailties; and makes no effort to watch over himself, or to strive for that which is good. To *know* ourselves is of no use to us unless it leads us to *correct* ourselves. **A doer**: of whatever he finds out to be right and wise. (Compare Matt. vii. 24–27.) **26. Seem to be religious**: or imagines himself to be. **Bridleth**: holdeth not in wise control. **His tongue**: the untamed and unruly member. **Deceiveth**: by trying to make mere profession do instead of practical godliness. **27. Pure religion**: that which can alone be acceptable. But religion is here

treated only on its *practical* sides. It is seen in *self-purity* and *brotherly charity*.

Hymn.

Boden's, 'Bright source of everlasting love, To Thee our souls we raise,' etc. — *Congregational Hymn Book*, No. 977.

Alterations in Revised Version.

Ver. 12, read *when he hath been approved*. Ver. 15, for *finished*, read *full grown*. Ver. 16, for *do not err*, read *be not deceived*. Ver. 17, read *shadow that is cast by turning*. Ver. 18, read *He brought us forth*. Ver. 19, read *ye know this my beloved brethren. But*, etc.' Ver. 21, read *overflowing of wickedness*. For *engrafted*, read *implanted*. Ver. 22, for *deceiving*, read *deluding*. Ver. 25, for *in his deed*, read *in his doing*. Ver. 26, read *while he bridleth not*.

Outline for Teaching.

I. *Temptation.*

Two senses of the term. Both related. 1. Solicitation of evil. 2. Trying our moral character. See the source whence it comes. The results if we resist or endure it; and the results if we yield to it.

II. *Father of Lights.*

Source of all good. Unchanging One, so that He may always be trusted. We ought to honour Him by being children of light.

III. *Counsels.*

As to hearing, speech, temper, right doing, etc.

IV. *Pure Religion.*

Right-mindedness finding expression in kindly charities, and in watchfulness over personal conduct.

Illustration.

ADAPTATIONS OF TEMPTATION. — I was some time since walking upon the wharf, where a fishing-boat lay, and as I was passing and repassing the master was uttering the most tremendous oaths. At length I turned to him, and standing beside his boat, said, 'Sir, I am unacquainted with your business. What kind of fishes are these?'—He replied, 'They are cod fish.'—'How long are you usually out, in order to obtain your load?'—'Two or three weeks,' was the answer. —'At what price do you sell them?'—He informed me.—'Well, have you not hard work to obtain a living in this way?'—'Yes, hard work,' said he.—'With what do you bait those fish?'—'With clams.'—'Did you ever catch mackerel?'—'Yes.'—'And I suppose you bait them with clams too?'—'Oh, no,' said he, 'they will not bite at clams.'—'Then you must have different kinds of bait for different sorts of fish?'—'Yes.'—'Well, now, did you ever catch a fish without a bait?'—'Yes,' said he; 'I was out last year, and one day when I was fixing my line my hook fell into the water, and the fool took hold of it, and I drew him in.'—'Now, sir,' said I, 'I have often thought that Satan was very much like a fisherman. He always baits his hook with that kind of bait which different sorts of sinners like best; but when he would catch a profane swearer, he does not take the trouble to put on any bait at all, for the fool will always bite at the bare hook.'—*Christian's Penny Magazine.*

No. 5. [G. T. Heb. xi. 27.] Jan. 20.

Moses in Exile.

(Read Exod. ii. 11–25.)

Leading Idea.

Those whom God calls to work for Him often have to be fitted for their work by the correction of their faults.

Introduction.

Give some account of the kind of education Moses received in Egypt. 'He became learned, St. Stephen tells us (Acts vii. 22), in all the wisdom of the Egyptians; in all therefore, we may believe, that the science of that day could teach him of arithmetic, writing, astronomy, medicine, and sacred symbolism. On the same authority we further learn that Moses became mighty, not only in *words*, but also in *deeds*. What these deeds were is not known, but it is certain that the Hebrew youth was in a position to have achieved a splendid career.'

Dr. Geikie, in *Hours with the Bible*, vol. ii. pp. 96–98, gives, from Ebers, an elaborate description of the Palace

of Rameses, in which Moses was in all probability brought up.

'Tradition assigns the great Temple of the Sun at On, the chief university of Egypt, as the scene of his education, and if so, his experience of Egyptian life in many striking aspects must have been wide, for the population of the Temple and its dependencies was well-nigh that of a small town. Shady cloisters opened into lecture-rooms for the students, and quiet houses for the professors and priests, in their many grades and offices, there being room for all in the corridors of the huge pile.'

As an indication of the learning of Egypt, it may be noted that the library of the Ramesseum at Thebes contained 20,000 books, and the wisest of the Greeks — Lycurgus, Solon, Thales, Pythagoras, Democritus, Plato, and others—borrowed from Egypt many of their principles in politics, geometry, astronomy, and physics. 'It included, also, moral and even medical precepts, and to these Moses doubtless owed much.'

Josephus preserves a very questionable tradition that Moses became a distinguished military commander, and led an expedition against Meroe, and married an Egyptian princess. *Kitto*, in *Daily Bible Illustrations*, vol. ii. pp. 18, 19, gives this tradition in full, and seems to think it may be historically true.

Explanations.

Ver. 12. **Moses was grown**: he was forty years old. But the expression seems to refer rather to the public reputation he had by this time gained. He had *grown* into the notice and favour of men. **Went out**: into the district where the Hebrews were working at their forced public labours. **His brethren**: those of the same race. Through all his Egyptian associations he had kept up his interest in the Hebrew people, in their covenant hopes and in their bitter sufferings. **Burdens**: a general term for their forced service in brick-making, building, etc. **Spied**: or observed. **Smiting an Hebrew**: whipping him to his work, or punishing him for doing less than his allotted task. In the East overseers or taskmasters are necessary, as labourers will only work under direction; but they are often severe and cruel in their dealings. 12. **No man**: no one in sight. **Slew the Egyptian**: this was a wrong act. Moses was not called to take the avenging of the Hebrews upon himself. He did it in a passion of patriotic feeling, but it showed he had no self mastery, and was as yet unfit to be the deliverer of his people. **In the sand**: which was abundant there, and could readily be used for hiding the body. 13. **Strove together**: quarrelled, and were perhaps fighting. **Did the wrong**: who was evidently the aggressor. 14. **Thee a prince**: an insulting speech of a violent man. **As thou killedst**: this must have been told by the Hebrew whom Moses had delivered. 15. **Sought to slay Moses**: because it pointed to Moses as a dangerous man, one likely to become a leader in a rebellion of the Hebrews. Pharaoh did not merely mean to punish Moses for slaying the officer. **Fled**: the safest direction for flight was toward the desert districts of Sinai. 'He went from Goshen in a south-easterly direction to the land of Midian, or the peninsula of Sinai in Arabia, peopled by the descendants of Abraham by Keturah' (Gen. xxv. 2). **By a well**: or the well. A familiar place. Describe Eastern wells. 16. **The priest of Midian**: probably, like Melchizedek, combining the hereditary offices of priest and prince of the tribe. It is interesting to note that he was a worshipper of the one true God. **Drew water**: the regular work of women, who make wells their meeting and gossipping places. In that primitive district these women acted as shepherdesses. 17. **Came and drove them away**: there was often contention at the well's mouth as to whose flock had the right to be watered first. In such scenes of strife *might* was often taken for *right*. **Helped them**: the water had to be drawn from the well and poured into the troughs that stood round the well's mouth. 18. **Reuel**: Num. x. 29, *Raguel*, meaning 'the friend of God.' Perhaps his official designation was *Jethro*, which seems to mean 'his excellency.' 19. **An Egyptian**: such Moses appeared to be in his dress and his manners. 20. **Call him**: Reuel would meet the politeness of Moses with

politeness and hospitality. 21. Con. | the well, but much more so when we

THE CHEAPEST, FULLEST, AND MOST PRACTICALLY USEFUL MAGAZINE FOR TEACHERS.
Published Monthly, Price One Penny.

THE TEACHERS' STOREHOUSE,

And Treasury of Suggestions and Helps,
For 1884.

In anticipation of the New Year the Publisher of this favourite Sunday School Magazine is enabled to announce arrangements which will maintain its usefulness, and secure more precise adaptation to the spheres which it has so well occupied in recent years.

In the WORK DEPARTMENT

there will be some reminiscences of the older times of our Sunday Schools, under the heading of

MY EXPERIENCE OF TEACHERS,
By one who is now a Teacher himself.

An Experienced Superintendent of a Ragged School promises some

RAGGED SCHOOL STORIES

illustrative of the difficulties and successes attending Christian labour in this Department of service for the children.

There will be articles of a practical character on **SCHOOL MANAGEMENT, HOPEFUL SIGNS IN THE CLASSES, THE TEACHERS' READING AND READING HABITS**, and on **FORMS OF CHRISTIAN WORK AUXILIARY TO THE CLASS-TEACHINGS.**

And a Pastor who is deeply interested in the religious decisions of our young people, promises papers on

GUIDANCE FOR SEEKERS AFTER GOD,

intended to help enquiring Scholars, and to suggest to Teachers wise methods of dealing with such.

In the BOOK DEPARTMENT

there will be a series of short explanatory articles on Scripture Offices and Officers; also

NOTES OF BIBLE LECTURES,

dealing briefly (and with suggestions for further study), with the following subjects:

1. The Pentateuch.
2. Times of Solomon.
3. Bible Inspiration.
4. Bible Poetry.
5. Bible Revision.
6. History between the Testaments.
7. The Four Gospels.
8. Doctrine in Epistles, Etc.

And as showing how Moral Teachings are related to Religious Teachings, there will be, as space may permit,

PICKINGS FROM SOLOMON'S PROVERBS.

The same care will be given to the

CLASS DEPARTMENT

and, at the request of some of our readers, there will be given more regularly

OUTLINES FOR ADDRESSES,

adapted to Infant, Junior, or Senior Schools.

No pains will be spared to increase the efficiency and suggestive value of the Magazine, and the Publisher trusts that the many friends who have proved its adaptation as a storehouse of preparatory material will recommend it to their fellow-labourers.

*** The Teachers' Storehouse *can be obtained of any Bookseller or of the Publisher.*

THE ANNUAL VOLUME OF THE TEACHERS' STOREHOUSE FOR 1883

Is now ready, handsomely bound in cloth, gilt lettered,
PRICE TWO SHILLINGS, POST FREE.

Containing a vast store of useful and well-arranged information for the use of Teachers, such as Outlines of Lessons, Illustrations for Teaching, Addresses to Scholars, Infant Class Lessons, Helpful Papers on the Teachers' Work, Directions for the Conduct of the Sunday School, Aids in Bible Study, and other features alike helpful and readable.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

[TURN OVER.

of Rameses, in which Moses was in all | under direction; but they are often

Published Monthly, Price One Penny.

AFTER WORK

A Magazine for Home Reading.

THE Editor would call special attention to the programme of arrangements for 1884, which is given below. The Articles, Stories, and Sketches which will be published during the new year are such as will maintain, and it is hoped increase, the good reputation which AFTER WORK has so long enjoyed, as the best periodical of its kind for the hours of rest and relaxation in the working man's home.

A Series of Short Stories for the Fireside and for Evening Schools. No. 1 will be entitled **THE LOST JEWEL**, by EMILY SEARCHFIELD.

A Series of Scientific and Useful Papers, entitled **"Nature's Many Wonders,"** illustrated.

A Thrilling Serial Story for Young People, translated by JANET, entitled **"The Captives of Alexandria."**

A Bunch of Sweet Peas, by A. D. H.

The Salmon Fishery and other very Interesting Papers. By G. C. M.

Sunday Stories for the Little Ones.

Articles on South Australia, by an Eye-Witness.

Music and Words for the Home.

Household Cookery.

Things Worth Knowing.

Original Poetry, etc., etc.

*** Besides the above, AFTER WORK for 1884 will contain a large number of interesting papers and useful articles on a variety of social religious subjects, as well as pages for the little ones of the household, suitable for reading in the home circle.

The Best Present for Christmas and the New Year.

EVERY PAGE FULL OF INTEREST AND INSTRUCTION.

Handsomely bound in Extra Cloth, price 2s., post free.

THE ANNUAL VOLUME OF AFTER WORK

FOR 1883.

THIS beautiful volume contains a wealth of pure, entertaining, and instructive reading for all the members of the Family. The following are a few of the stories and papers, which may serve to show the useful character of the work:

The Watchman's Tower (serial tale, illustrated)—**Castles with a Story—Deep Sea Beds—Travelling in the Olden Time—A Few Words to Emigrants—The Transit of Venus—The Cuckoo—Advice to Young Women—Jack's Delight at being Saved—A Talk about Fish—Dynamite—Poetry—Short Stories, etc., etc.**

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

[TURN OVER.

politeness and hospitality. 21. **Content**: or well pleased. **Dwell with**: entering into his service, and, as Jacob with Laban, becoming his son-in-law. **Zipporah**: meaning *a little bird*. 22. **Gershom**: meaning *a stranger*. Give other illustrations of significant names set upon children, as Cain, Seth, etc. 23. **King of Egypt died**: *i.e.*, the king associated with Moses' banishment. This occurred during his forty years in the desert. **They cried**: began to turn to God in prayer. Then God found a preparedness for His redeeming work. 24. **Remembered**: set before Himself for consideration. 25. **Had respect**: knew them; planned for their deliverance.

Hymn.

Newton's, 'Quiet, Lord, my froward heart: Make me teachable and mild,' etc.

Outline for Teaching.

I. *Moses' preparation by education.*

Give account of Egyptian influence on him, and how he was thus fitted for establishing a civil and social and moral system for the Hebrews.

II. *Moses' unreadiness in character.*

Character is the only true power, especially for any work of God's. The incidents of our lesson show that Moses was *impulsive and self-reliant*. He had not won self-control. He had not learned to master *feeling* by *duty*.

III. *Moses' dismissal to a new school.*

The quiet lonely desert where he could meditate, commune with God, and learn to wait for God's time and God's way.

Compare God's dealing with Elijah; and also our Lord's time of meditation and temptation in the wilderness.

It is a great mercy that God will always *fit* His servants for His work as well as *call* them to it.

Illustration.

WOMEN WATERING THE FLOCK.—This practice, though not so common as formerly, is not altogether extinct. *Belzoni*, in his 'Travels,' writes: 'We arrived at a well . . . at midnight, in a mountainous place, where the water was good enough to drink. We were agreeably surprised to find the well, but much more so when we saw a few sheep round it. There never was a more welcome sight . . . We proposed to purchase one, and eat it as soon as it should be half cooked. We approached, but the guardian of the flock beat a forced march into the mountain, and drove the intended repast away from us. We began to think we could not continue to be deprived of what we could purchase, and sent some of our drivers to follow the flock, which they hastily did, as they were not less hungry than ourselves. . . . We reached the flock, and found that its guardians were two beautiful damsels of the desert. . . . Those poor girls had no other way to show themselves but at the well: that is the only place they have a chance to see or be seen. At last we purchased the sheep, and devoured it; the nymphs watered their flocks, filled their skins, and set off at daylight.'

No. 6. [G. T. Matt. xii. 37.] **Jan. 20.**

The Power of the Tongue.

(Read James iii. 1–18.)

Leading Idea.

The power of speech, which is one of man's greatest perils; and for the control and wise use of this power he needs great grace.

Introduction.

One of the practical difficulties with which the apostles had to deal was the ambition to become teachers and preachers, which led the converts to press into positions for which they were quite unfitted. In all ages people have liked to hear themselves talk. In all kinds of society some forward persons are found who want to do all the talking, and such persons have seldom the best and most profitable things to say. None are fitted to teach others who have little or no knowledge or experience of their own. With advancing knowledge there usually comes modesty and reticence. See Bunyan's figure of *Talkative* in the 'Pilgrim's Progress.' Compare St. Paul's reproachful reference to some pushing characters (1 Tim. i. 7). 'Desiring

to be teachers of the law; understanding neither what they say, nor whereof they affirm.'

St. James's reference to these talkative, would-be teachers, leads him to deal generally with the sins of the tongue.

Explanations.

Ver. 1. **Many masters**: or teachers. Masters, in the sense of the word *schoolmasters*. Only those who were called of God, and endowed with suitable gifts, should be set apart to offices as preachers and teachers in Christ's Church. No man should venture to take this honour on himself. **The greater condemnation**: greater than that of hearers who accept the teachings of such merely self-made teachers. Trying to do work for which we are unfitted we can but fail, and the work we could have done must be left undone. So, every way, we shall prove to be unfaithful servants. 2. **Many things**: many details of the godly life. Even apostles were encompassed with human frailties. **Offend . . . word**: stumbleth not. **Perfect man**: because St. James feels sure he can master everything else if he can master his tongue. New Testament word perfect means *complete, entire, without blemish*. We need not understand *absolute perfection*. **To bridle**: control as a driver does his horse, making it do only his will. 'The work of ruling the one rebel is so great, that a much less corresponding effort will keep the others in subjection.' 3. **Bits**: a very pertinent illustration, because St. James is speaking of speech from the *mouth*. 'Reason, in the case of horses, devises a means of curbing, guiding, checking animal passion and courage.' 4. **Ships**: in those days unwieldly vessels, not constructed with much science. **Very small helm**: the relative sizes of rudder and ship are very striking. **Governor**: or helmsman. With us the captain stands on an elevated part of the ship, and gives his orders to the man at the wheel. **Listeth**: or pleaseth. 5. **Little member**: relatively as small as a bit, or a rudder. **Boasteth**: the great things it can do. Speech is so often in advance of conduct. **Little fire kindleth**: a tiny spark can burn down a mansion or a forest. 6. **Is a fire**: or is like a fire. Read 'the tongue—that world of iniquity.' As if it had all the iniquity of the world treasured up in it. Every sort of iniquity were possible through an unbridled tongue. **Course of nature**: orb of creation. **Hell**: or Gehenna. The Jewish word for the place of torment, the accursed side of Hades. 'Three temptations to smite with the tongue are specially powerful of evil: viz., as a relief from passion; as a gratification of spite; as revenge for wrong. The first is experienced by hot-tempered folk; the second yielded to by the malicious; the third welcomed by the otherwise weak and defenceless; and all of us at times are in each of these divisions. 7. **Is tamed**: this is a fact, though it should not be unduly pressed. Every kind of creature has not been tamed *for man's use*, but his power to subdue all has been proved. 8. **Tongue can no man tame**: because it is always liable to break out again, when we think it is subdued; so it constantly, throughout life, needs watching and care. **Deadly poison**: with which it can kill the character or the peace of other people. 'Though nature has hedged the tongue in with a double barrier of the lips and teeth, it bursts from its barriers to assail and ruin men.' 9. **Similitude of God**: Gen. i. 26. 10. **Blessing and cursing**: two intense opposites. *Æsop* says, 'The tongue is at once the best and the worst of things.' 11. **At the same place**: from the same spring. Nature is simple and consistent; only man is guileful and untrustworthy, and uses his powers for both good and evil. 13. **Good conversation**: intelligent, pure, humble, and helpful to others. **Meekness**: habit of not thinking of himself more than he ought to think. 14. **Strife**: or party-spirit. **Glory not**: do not make a boast of your forwardness and zeal. **Lie . . . truth**: by making so much of *your knowledge* rather than of the truth of God. 17. **Pure**: this is the first essential. (Compare St. Paul's list of fruits of the Spirit in Gal. v. 22; and his description of charity, 1 Cor. xiii.)

Hymn.

Watts's, 'Strait is the way, the door is strait, That leads to joys on high,' etc.

Alterations in Revised Version.

Ver. 1, read *teachers*, also read *heavier judgment*. Ver. 2, for *offend*, read *stumble*. Ver. 3, read *Now if we put the horses' bridles into their mouths*. Ver. 4, for *helm*, read *rudder;* and for *governor*, read *steersman*. Ver. 5, read *Behold how much wood is kindled by how small a fire!* Ver. 6, read *the wheel of nature*. Ver. 8, for *unruly*, read *restless*. Ver. 9, read *the Lord and Father*. Ver. 13, read *wise and understanding;* read *shew by his good life*. Ver. 14, read *bitter jealousy and faction*. Ver. 18, read *for them that make peace*.

Outline for Teaching.

I. *The smallness of the tongue.*

Illustrated by bits and rudders.

II. *The mischievous power of the tongue.*

Illustrate by the power of a little spark.

III. *The untameableness of the tongue.*

Illustrate by man's power to master all animals.

IV. *The confusion of the work of the tongue.*

It can both bless God and curse men. Contrast Nature, which makes each thing keep to its own proper work. Fountains, trees, etc.

V. *The Christian duty of watching over and ruling the tongue.*

For this all needed grace is given. But we must learn not to trust to ourselves, but to seek grace by earnest prayer, day by day.

Illustration.

Speaking Kindly of Others.—The following anecdote is related of the late excellent J. J. Gurney by one who, as a child, was often one of his family circle:—'One night—I remember it well—I received a severe lesson on the sin of evil-speaking. Severe I thought it then, and my heart rose in childish anger against him who gave it; but I had not lived long enough in the world to know how much mischief a child's thoughtless talk may do, and how often it happens that great talkers run off the straight line of truth. I was talking very fast about some female relative, who did not stand very high in my esteem, and was about to speak further of her failings of temper. In a few moments my eyes caught a look of such calm and steady displeasure that I stopped short. There was no mistaking the meaning of that dark, speaking eye. It brought the colour to my face, and confusion and shame to my heart. I was silent for a few moments, when Joseph John Gurney asked, very gravely, "Dost thou not know any good thing to tell us of her?" I did not answer, and the question was more seriously asked, "Think; is there nothing good thou canst tell us of her?" "Oh, yes, I know some good things certainly, but—" "Would it not have been better, then, to relate these good things than to have told us that which must lower her in our esteem? Since there *is* good to relate, would it not be kinder to be silent on the evil? 'Charity rejoiceth not in iniquity,' thou knowest." It was our custom every morning for Miss Gurney and any little visitor she might have with her, to go, before breakfast, into the room next to her father's dressing-room, and repeat some portions of Scripture. On the following morning I was desired to read in the 13th chapter of 1st Corinthians, and afterwards to commit a portion of it to memory. There was no comment made on what I read: it was not necessary. The reproof was felt, even to the shedding of tears; but the kind voice and silent kiss soon spoke love and peace, and I was comforted. "A word spoken in season, how good it is!" Every one who visited his house must have been impressed with the superior tone of conversation there, with the absence of scandal and small-talk; and when persons, rather than things, were a little two much in the discourse of the juniors, how ingeniously, and yet how kindly, has the subject been put aside, and some other matter of innocent interest introduced in its stead!'

No. 7. [G. T. Psa. cxxxvi. 23.] Jan. 27.

Hope for the Oppressed.

(Read Exod. iii. 1–14.)

Leading Idea.

Those who are to do God's work must first know God for themselves

by direct personal experience. The Apostle John gains such power because he can write, 'That which we have seen with our eyes, etc., declare we unto you' (1 John i. 1).

Introduction.

Dr. Geikie writes of the influence of the Sinaitic district upon Moses. 'No region more favourable to the attainment of a lofty conception of the Almighty could have been found. Nature, by the want of water, and the poverty of vegetation, is intensely simple; presenting no variety to dissipate and confuse the mind. The grand, sublimely silent mountain-world around, with its bold, abrupt masses of granite, green-stone, and porphyry, fills the spirit with a solemn earnestness which the wide horizon from most peaks and the wonderful purity of the air tend to heighten.'

The following is a part of his description of the mountain range. 'But, as a whole, the Sinai mountains rank among the wildest regions. From a distance they rise, red and grey, in huge masses and peaks of porphyry and granite. On all sides lie heaps of dark ashes of burnt-out volcanic fires, or of fragments of porphyry, red as wax. Walls of rock, with a green shimmer, rise naked and threatening; uncouth wild crags tower steeply above mounds of black and brown stones, which look as if they had been broken by the hammers of giants. The horizon takes new forms with every short advance as one closed-in valley rises above another; the sublimity of the landscape increasing with the ascent.'

Ebers says, 'Were I a painter, and could I illustrate Dante's "Inferno," I would have pitched my camp-stool here and have filled my sketch-book, for there could never be wanting to the limner of the dark abyss of the pit, landscapes savage, terribly, immeasurably sad, unutterably wild, unapproachably grand and awful.'

For forty years Moses was familiar with this impressive and inspiring region.

Explanations.

Ver. 1. **Now**: the beginning of a detailed account of Moses' commission, and the way in which he carried it out. **Jethro**: the official name of Reuel. Some think he was a son of Reuel. **Father-in-law**: the term used seems to include any relationship by marriage. **The backside**: the western parts. To the Hebrews the East is regarded as the region *before* him; the west is behind him; the south and north are the right and left hands. **Desert**: it should be understood that patches of verdure would be found in the sheltered valleys, and on the sunny hill-sides. **Mountain of God**: so called because there God was pleased to reveal Himself. We need not assume any sanctity of the mount before the events of our lesson. The name *Horeb* was given to the northern part of the mountain range. The mount where the law was intrusted to Moses is best identified as Ras Sufsafeh. 2. **Angel**: this means God manifesting Himself in such a way that a man could apprehend Him. Moses only saw the flame, which was God's angel, and heard a voice. **A bush**: better, a bank of bushes. **Not consumed**: a very suggestive figure of God's people, who were burning in the fires of Egypt, but whom God was preserving safe from harm. 3. **Great sight**: unusual, surprising phenomenon. Curiosity led him to draw near to it, and so he was brought to communion with God. 4. **Called**: Moses heard a voice, but saw no man. Compare young Samuel hearing a voice in the night. Observe the words *Lord* and *God*; *Lord* translates the term *Jehovah*. **Here am I**: the expression of attention and of readiness to obey. 5. **Put off thy shoes**: usual Eastern recognition of sacredness. (Compare Josh. v. 15; Acts vii. 33.) 6. **God of thy father**: and so to be known by the father's experiences of Divine dealings. Abraham is thought of as the great father of the race. **Hid his face**: probably bowing to the ground before the glowing symbol of the Divine presence. (Compare Isa. vi. 2.) 7. **Surely seen**: *i.e.*, though I have held back My delivering hand, I have watched and known all about My people's trials. **Know their sorrows**: in the sense of 'am deeply interested in.' 8. **Come down**: compare the expression in Gen. xviii. 20, 21. It is an accommodation to human thought

and human language. God is really, always, and everywhere present. To bring them up: according to the promise made to Abraham and renewed to his descendants. 10. Send thee: this is the precise call of Moses to be the Lord's agent in the execution of His redeeming purposes. 11. Who am I? the language of a proper modesty and natural hesitation to take up so great a trust. Moses' self-confidence had been humbled. But we find that he carried his hesitation too far. When God bids us do any work we may be sure that He will also give the strength for the doing. It is never a worthy humility that declines any work to which God may call us. 12. I will be with thee: an all-sufficient assurance; an all-satisfying promise. A token: a sign. Reference is to the very definite promise of success in Moses' work. If God meant to have the people worship Him at Sinai, He would surely overcome all intervening obstacles. 13. His name: or by which name shall I tell them the promise is assured. 'Moses was familiar with the Egyptian habit of choosing from their many names that which bore specially upon the wants and circumstances of their worshippers.' 14. I am: 'The words express absolute and therefore unchanging and eternal, Being.'

Hymn.

Olivers', 'The God of Abraham praise, Who reigns enthroned above,' etc.

Outline for Teaching.

I. *A Great Sight.*

Bushes burning but not consumed. Symbol of Divine presence. Figure of condition of the Hebrews in Egypt. Cleansing by such burnings.

II. *A Humbling Demand.*

'Put off thy shoes.' God would make the place, the interview, and the commission most solemn.

III. *An Overwhelming Call.*

To lead an oppressed people to liberty, and form an aggregation of tribes into a nation.

IV. *An Unworthy Humility.*

It was right to feel the greatness of the trust; it was wrong to shrink from doing anything that God wished to have done. Those whom God sends He endows.

V. *A Sublime Name.*

This is the Jehovah name of God, which is the special pledge of the covenant.

God's delivering time never really tarries. It comes at the first moment that all is ready for it.

Illustration.

MOSES' CALL.—'It sometimes happens that men, after spending a considerable portion of their lives in some pursuit, change into what seems an entirely different pursuit, and the verdict of their friends is that they have made a mistake. Either this new life should have been aimed at from the first, or it should not have been undertaken at all. So the criticism; but the criticism is not always just. Sometimes a man is forty before he knows what he is good for. I was compelled to think a little on this matter when, a year ago, George Müller of England began to be so much sought after as a speaker at some of those "Christian conferences" now so often held. The first thought was, "What a pity that Müller had not thought of evangelizing thirty years ago! What good he might have done!" But not so. Think of him thirty years ago, and imagine him resolving on preaching as his vocation. With broken English, with a name utterly unknown, with neither special training or special experience, he could never have had the influence nor found the openings he now has and finds. His thirty years' "life of faith," among his orphans, has not only refined his spirit and strengthened his graces, but it has brought him before the Christian world in such a way that a few sentences from his lips now are of more weight than a whole sermon from most men. And so the Lord has been training him all these years for quite a different work from that we all supposed he would end his days in—that of an Evangelist.'—*Rev. W. W. Smith.*

No. 8. [G. T. Gal. ii. 20.] Jan. 27.

The Gospel in the Life.

(Read James iv. 7–17.)

Leading Idea.

Religion is of no value to any one if it fails to find fitting expression in practical life, conduct, and intercourse. 'We which believe in God must be careful to maintain good works.'

Introduction.

It is very strange that it should ever have been imagined that there was any contradiction between James and Paul; that Paul could have undervalued *works*, or James could have under-estimated *faith*. We must read both their writings remembering that the Jewish idea of salvation was a complete obedience of the rules and injunctions divinely ordained through Moses. The young Jewish ruler came to Christ saying, 'What *good thing* shall I do that I may inherit eternal life?' Explain carefully that salvation is by *faith*, but faith is of no value to us if it does not find expression in right doing, good conduct, gracious and kindly relations with all about us. 'Good works' as a ground of merit the gospel emphatically condemns. 'Good works' as the proper and acceptable fruitage of faith, the gospel as emphatically requires. With this explanation we proceed to consider James's practical counsels.

Explanations.

Ver. 7. **Submit yourselves**: compare 1 Peter v. 6. Humility of spirit before God is the only foundation of humility in our relations one with another. **To God**: endeavouring to know His will, and lovingly shape your conduct according to it. **Resist the devil**: all temptation to evil is thought of by James as his work. Compare Peter's figure of the devil as a roaring lion. Pride, and envy are his special work, and with these the apostle has been dealing. See Eph. vi. 10–18. 'Faith, humble prayers and heavenly wisdom are the weapons of resistance.' Compare the figure in the 'Pilgrim's Progress,' of Christian's fight with Apollyon. 8. **Draw nigh**: in fervent prayer. He waiteth to be gracious (Isa. xxx. 18). **Draw nigh to you**: compare our Lord's assurance, 'The Father which seeth in secret Himself shall reward you openly.' **Cleanse**, *etc.*: compare the prophetic pleadings of Isaiah (Isa. i. 16–20) and Hosea (Hos. xiv. 2, 3). **Double-minded**: persons who are vainly striving to serve both *God* and *self*. 9. **Afflicted**: deeply troubled and anxious about your sins and failures. **Laughter . . . joy**: which are often but expressions of heedlessness and inconsiderateness. 10. **Humble yourselves**: make effort to set yourselves in a right attitude towards God. Some by fasting try to humble themselves, but James is thinking of the spiritual humblings that come by thoughtful consideration of ourselves, our doings, and our failings, by our self-searchings as in God's sight. 11. **Speaketh evil**: compare the counsel, 'Say nothing if you cannot say the thing that is good. Do not *back-bite* (Rom. i. 30). (Compare Matt. vii. 1.) 'All that James reproves is the setting up of our own tribunals, in which we are at once prosecutor, witness, law, lawgiver, and judge; not to say executioner as well.' 12. **One lawgiver**: 'Vengeance is mine; I will repay, saith the Lord.' **Who art thou?** imperfect, and prejudiced man. 13. **We will go**: the expression of unqualified determination; we will. All human resolves must be made in a spirit of dependence on the good pleasure, on the permission, of God. 14. **What shall be**: nobody has any to-morrow until God is pleased to give it to him; and when he has it he finds that he must call it *to-day*. **Vapour**: the familiar Bible figure for our short, uncertain, swiftly passing, human life. 15. **If the Lord will**: we must always think this, and feel this; but we need not always say it in so many words, or write (D.V.) on all our engagements. 16. **Boastings**: self-things in which you think you may have confidence. 17. **Doeth it not**: does not carry out his knowledge into practice. 'Nothing more injures the soul than wasted impressions. Feelings exhaust themselves and evaporate, if not embodied in practice. As we will not act except we feel, so if we will not act out our feelings we soon shall cease to feel.' 'In the Beautiful Legend there is a strife between the

call of duty to give out a dole of bread to the hungry, and the temptation to linger in religious ecstasy over a vision of Christ. But the true brother knew "to do good," and did it; and returning at the end of his work, found his cell full of the radiant presence of the Lord, and heard the words of rich approval, "Had'st thou stayed, I must have fled."'

Hymn.

Watts's, 'Time! what an empty vapour 'tis; And days, how swift they are!' etc.

Alterations in Revised Version.

Ver. 7, read *Be subject therefore unto God.* Ver. 10, for *lift you up*, read *exalt.* Ver. 11, read *Speak not one against another.* Ver. 12, read *one only is the lawgiver and judge, even He who is*, etc. Ver. 16, for *boastings*, read *vauntings.*

Outline for Teaching.

Practical godliness, or the gospel in the life, includes such things as these.

I. *Keeping a right state of mind and heart before God* (ver. 7).

II. *Steadily and firmly resisting all forms of evil* (vers. 7).

III. *Cultivating the habit of daily prayer* (ver. 8).

IV. *Watching over the thoughts cherished in the heart* (ver. 8).

V. *Cherishing right views of the evil of sin* (ver. 9).

VI. *Taking care to speak rightly and kindly of others* (ver. 11).

VII. *Making all promises depend on God's will* (ver. 13, 14).

VIII. *Seeing that there is always a fit connection between our practice and our profession.*

Impress our Lord's figure, Matt. vii. 24–29.

Illustration.

EASTERN MERCHANTS.—'The merchants of the East have ever been famous for their trading peregrinations; and often are we reminded of the "company of Ishmaelites who came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt" (Gen. xxxvii. 25). See the young adventurer: he has received a certain sum from his father, and goes to another town, where he has relations or friends, and he cautiously commences his business. He never loses sight of frugality, and should he in the course of a few years have gained a competency, he returns to his native place, there to husband out his days. But should he not prosper, he goes to another town; for his affairs are so arranged in reference to rents and other matters that he finds no difficulty in removing. But another trader will not try thus to settle: he carries in two or three bags various spices, gums, and drugs, which are needed by every family; or cloth, silk, and muslin, or jewels and precious stones; and after trading a year or two, he returns rich with the proceeds of his journey.'—*Roberts.*

No. 9. [G. T. John viii. 34.] Feb. 3.

Cruel Bondage.

(Read Exod. v. 5–23.)

Leading Idea.

God tries the faith of His servants by permitting their first efforts to fail. By such trials they are brought to lean wholly on His strength and grace.

Introduction.

The Pharaoh reigning at this time and his capital city, cannot be certainly known. The *Speaker's Commentary* has the following note, gathering up what is known about the matter, but we will give also the judgment of *Dr. Geikie.*

'This king, probably Thotmes II., the great grandson of Aahmes, the original persecutor of the Israelites, must have been resident at this time in a city of Lower Egypt, situate on the Nile. It could not, therefore, have been Heliopolis; and we have to choose between Memphis and Tanis; and there can be little doubt that most of the events which follow occurred at the latter city, the Zoan of Scripture (Ps. lxxviii. 12, 43). Tanis was a very large city, and strongly fortified. This Pharaoh had waged a successful war in the beginning of his reign against the Shasons, the nomad tribes

of the adjoining district, and his residence in the north-west of Egypt would be of importance at that time.' —*Speaker's Commentary.*

'The Pharaoh who now reigned was Menephtah I., the thirteenth son of Rameses II., who had died after reigning well-nigh seventy years, leaving many survivors of his immense family of 170 children. Menephtah was already a man of about sixty when he ascended the throne, and he held his court habitually in Lower Egypt, at Memphis, On, and Tanis, or Zoan, where monuments bearing his name still exist, thus corroborating the statement of the Bible, that it was at Zoan Moses encountered him.'—*Geikie.*

Describe the relation of Aaron to Moses, and the first interview with the Egyptian king. Explain the state policy of depressing the tribes which were related to the chief enemies of the country.

Explanations.

Ver. 5. **People of the land**: *i.e.*, of the district of Goshen. **Many**: or are fast increasing in numbers. The swift growth of a slave population is always a grave anxiety to governments, because there is danger of revolt and revolution. Illustrate from the histories of Greece and Rome. **Make them rest**: give them some perilous ease. Pharaoh thought that the wisest way was to crush their spirits down with excessive labour. Pharaoh played a very dangerous game. Patriotism crushed down is like gunpowder pressed down, all the more dangerous when it is exploded. 6. **Taskmasters**: or overseers. **Officers**: or scribes, who kept the records of the work. 7. **Straw**: better *stubble*. Corn was reaped by cutting off the ears: the stubble, or straw, was chopped up to mix with the clay for bricks. **Gather straw**: a most serious addition to the Hebrew burden, because it occupied the time, and prevented their rendering the required complement of bricks. 8. **Tale**: or appointed quantity. **Be idle**: this would do for an excuse. When men determine to do a thing, they can readily find or make a reason, that at least satisfies themselves. 9. **Vain words**: ideas of going away to sacrifice, which Pharaoh had no intention to heed. 11. **Where ye can find it**: not even intimating where it was to be obtained. The Hebrews may have had to go long distances for it. 13. **Hasted them**: evidently having a shrewd idea of what would be acceptable to Pharaoh; and carrying out his behests even roughly. 15. **Officers**: from this we learn that the Hebrew workers were under some local regulation by their own people. There must have been some beginnings of orderly government while they were in Egypt. 16. **In thine own people**: who are utterly unreasonable in their demands. 19. **In evil case**: or evil circumstances. Pharaoh evidently meant mischief. 20. **Stood in the way**: waiting to hear the result of their appeal to Pharaoh. 21. **Savour to be abhorred**: or to stink. A figure of speech. They meant to say, You have done nothing but mischief by championing our cause; you have only turned Pharaoh against us. 22. **Unto the Lord**: a heavy burden was upon his heart, so he carried it to God in prayer. His language sounds like complaint; it is only the intensity of one who was in uttermost distress. 'In the impetuosity of his feeling Moses verges on irreverence.' 'The earnestness of this remonstrance, and even its approach to irreverence, are quite in keeping with other notices of Moses' naturally impetuous character.'

Hymn.

Cowper's, 'What various hindrances we meet In coming to the mercy seat,' etc. See ver. 5.

Outline for Teaching.

1. *Moses' Request.*

See ver. 1, 3. At first only the request for a temporary removal of the people for religious purposes.

II. *Pharaoh's Fears.*

He had already had trouble with the desert tribes, so could not bear the idea of this allied race going into the desert districts. Moses' request made him fear revolt and war.

III. *Pharaoh's Scheme.*

A short-sighted one. To fill the Hebrews' thoughts with work, and break their spirit with cruel bondage.

IV. *Hebrew Complaints.*

To their officers. Through them to Pharaoh; and to Moses.

V. *Moses' Distress.*

At being the means of increasing, instead of relieving, the sufferings of the people.

Notice that Moses complains *to* God, not *of* God. Our very failures we may take to God in prayer.

Illustration.

Bricks Without Straw. — 'Some of the most ancient buildings in Egypt were constructed of bricks, not burned but dried in the sun; they were made of clay, or more commonly of mud, mixed with straw chopped in small pieces. An immense quantity of straw must have been wanted for the work in which the Israelites were engaged, and their labours must have been more than doubled by this requisition. In a papyrus of the 19th Dynasty the writer complains, "I have none to help me in making bricks, and no straw." The expression at that time was evidently proverbial —whether or not as a reminiscence of the Israelites may be questioned. They had to go into the fields after the reaping was done, to gather the stubble left by the reapers, who then, as at present in Egypt, cut the stalks close to the ears. They had then to chop it into morsels of straw before it could be mixed with clay. This implies that some time must have elapsed before Moses went again to Pharaoh, and it also marks the season of the year, viz., early spring, after the harvest, probably the end of April. Their sufferings must have been severe, since at that season the pestilential sand-wind blows over Egypt some fifty days.' — *Speaker's Commentary.*

No. 10. [G. T. 1 Cor. iii 6.] **Feb. 3.**

Missionary Progress.

(Read 1 Acts xv. 36–41; xvi. 1–10.)

Leading Idea.

When men are fully consecrated to God's service, they may fully trust His providence to direct them in their way, and find for them their spheres.

Introduction.

The labours of the apostle had been seriously interrupted by the journey to Jerusalem for the settlement of the dispute with the Judaic teachers. From the previous portion show how the dispute had been settled. Some things must be required of all converts, Jew and Gentile (see ver. 29); but circumcision and Jewish rites need not be required of converts made from among the Gentiles. The result of the appeal was a triumph for Paul, but it was likely to increase the enmity of the party that had so strenuously opposed him.

Paul and Barnabas were among good and trustful friends at Antioch, and there they laboured for some time quietly and successfully. But by and by the missionary impulse came upon Paul, and he consulted with his fellow-labourer about plans for a new missionary journey. This, and what resulted from the consultation, is our lesson.

Antioch in Syria was the great centre of evangelistic missions among the Gentiles, as Jerusalem was the centre of missions to the Jews. Distinguish this Antioch from Antioch in Pisidia, and show both towns on the Bible maps.

Explanations.

Ver. 36. **Paul said to Barnabas:** it is interesting to note that though Barnabas was the older man, and older disciple, the energy and enthusiasm of Paul gained for him the place of leader. **Go again:** question the class on the incidents of their first missionary journey. **See how they do:** the young converts were left to work out Christian conduct and church order for themselves, so it was very important that experienced missionaries and teachers should occasionally visit them. Just this missionaries still do where there are out-stations placed in the charge of native teachers. 37. **Determined:** this word suggests that Barnabas showed some self-will and stubbornness in the matter. **John . . . Mark:** who was a near relative of Barnabas. 38. **Thought not good:** did not regard it as wise to take one who had so failed them on their previous journey. He had no ill-will towards Mark. It was a question of good judgment as to his fitness. Paul and Barnabas need not have quar-

relled over it; each should have been willing to give way. Barnabas overpressed the claims of his kinsman, and Paul might have been more trustful, and more willing to give the young man another chance. 39. **Departed asunder**: each taking a separate way, and a separate companion. **Cyprus**: the island from which Barnabas came. 40. **Chose Silas**: who had been in his company during the recent visit to Jerusalem. From ver. 32 we learn that Silas was a 'prophet.' Explain what is understood by a New Testament prophet. 40. **Recommended**: that is, commended in fervent and united prayer. It is strange that no such reference is made to the departure of Barnabas; and it leaves us with the fear that he must have gone away suddenly in anger. 41. **Syria and Cilicia**: this involved an overland route; trace it on the map (chap. xvi.). **Derbe and Lystra**: see chap. xiv. 16. The apostle approached them in the opposite direction, so *Derbe* is mentioned first. **Was there**: probably at Lystra. **Timotheus**: a young man who became Paul's attendant and dearest friend. He had become a disciple through Paul's influence during his first visit. **Father was a Greek**: that he was alive at the time does not appear. Timothy's mixed descent is told us to explain why Paul judged it wise to have him circumcised. He was not a Gentile, so could not properly claim a Gentile's liberty from Jewish rites. 2. **Well reported of**: for character, and efficiency as a Christian teacher. 3. **Go forth**: to journey with him, as his minister or attendant. **Circumcised him**: this right might be performed by any Jew. 'The circumcision of Timothy was matter of expediency to secure for him free access to Jews.' But Paul does not seem to have yet taught that Jews, as well as Gentiles, were free from Jewish bonds. 4. **Decrees**: or letters, recommendations. In loyalty to the early Church at Jerusalem, their counsels and directions were generally received by the churches. The measure of *authority* which the apostles exercised is a matter of serious dispute. 6. **Forbidden of the Holy Ghost**: who very probably communicated his will through Silas, the prophet. **Asia**: the name of a district. The continent of Asia is not meant. 7. **Assayed**: made the attempt. Such shutting up of their way must have been very trying to them; but God's providence was thus directing them to a new and unexpected field of labour. 8. **To Troas**: a city on the coast of Mysia. 'The great link of communication between the north-west of Asia Minor and Macedonia. It was reputed very healthy.' For Paul's other visit to Troas see chap. xx. 6; 2 Cor. ii. 12. 9. **Vision**: to such the apostle was very susceptible. **Man of Macedonia**: known by his appearance. **Prayed him**: stood before him in a beseeching attitude. 10. **Immediately**: without question; without thinking what they would *like* to do. Doing cheerfully the work God so clearly pointed out to them.

Hymn.

Cowper's, 'God moves in a mysterious way, His wonders to perform,' etc.

Alterations in Revised Version.

Ver. 36, for *preached*, read *proclaimed*. Read *see how they fare*. Ver. 37, for *determined*, read *was minded*. Read *who was called Mark*. Ver. 39, read *sailed away unto Cyprus*. Chap. xvi. 1, read *And he came also to Derbe*. Ver. 5, read *were strengthened in the faith*. Ver. 7, read *the Spirit of Jesus*. Ver. 9, read *standing, beseeching him*. Ver. 10, for *immediately*, read *straightway*; for *assuredly gathering*, read *concluding*.

Outline for Teaching.

Fix attention on the several points of interest in the verses.

I. *Contentions.*

Both parties wrong, and failing from the Christian spirit.

II. *Commendations.*

The way in which the Church at home may uphold and strengthen the missionaries who go abroad.

III. *New Friends.*

Silas and Timothy.

IV. *Work among the Churches.*

Strengthening the disciples; establishing them in faith; increasing their numbers.

V. *Divine Hindrances.*

God often guides by stopping up ways.

VI. *Divine Openings.*

'Those who watch for providence will never want a providence to watch.'

Commend the counsel, 'Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass.'

Illustrations.

THE CONTENTIONS OF BARNABAS AND PAUL.—'Which of the two was right, and which was wrong, we cannot very well say; probably both were right in some points, and wrong in others. We may suppose Paul was the more right, judging by their knowledge at that time, and Barnabas the more right by our after knowledge. Barnabas had confidence in Mark's steadiness, and the result shows that this confidence was not misplaced, as Mark sometime afterwards joined the Apostle Paul at Ephesus, and accompanied him to Rome. Barnabas, on the other hand, had been somewhat hurt at being involved with Peter and others in the sharp reproof administered by Paul, recorded more fully in the second chapter of the Galatian epistle.' —*Dr. Kitto.*

'EACH was like himself. St. Barnabas may have suffered himself too strongly to be influenced by partiality for a relative; St. Paul, by the memory of personal indignation. Barnabas may have erred on the side of leniency; Paul, on the side of sternness. St. Paul's was so far the worst fault, yet the very fault may have risen from his loftier ideal. There was a "severe earnestness" about him, a sort of intense wholeheartedness, which could make no allowances whatever for one who, at the very point at which dangers began to thicken, deserted a great and sacred work. Mark had put his hand to the plough, and had looked back; and, conscious of the serious hindrance that would arise from a second defection, conscious of the lofty qualities which were essential to any one who was honoured with such divine responsibility, St. Paul might fairly have argued that a cause must not be risked out of tenderness for a person. Barnabas, on the other hand, might have argued that it was most unlikely that one who was now willing to face the work again should again voluntarily abandon it, and he might fairly have asked whether one failure was to stamp a lifetime. Both persisted, and both suffered.'—*Canon Farrar.*

JOTTINGS.

THE PHILISTINES SLEW JONATHAN.—'A Jonathan slain by Philistines. They knew nothing of him, except that he was a king's son, and their enemy. They knew not of the disinterested love which lived in his breast, which could forego a crown rather than prejudice the future of a friend. They knew not of the marvellous wisdom by which he remained a filial son, albeit he was the friend of one to whom his father was an adversary. They knew not of the wealth of virtue, piety, and valour of which they deprived the world in slaying Jonathan; nor did they care to know. I have seen a noble and ingenuous youth, night by night, reverently saluting his mother; day by day filially obeying his father; year by year brightening his parents' hearts with joy and gratitude. In an evil hour, a wild,' worldly companion gains his ear, laughs at his tenderness and gentleness, weans him from home and childlikeness. And I said, "The Philistines have slain Jonathan, and knew not the moral beauty of which they deprived a house." I have seen a husband—the strong and gentle companion of a trusting wife—gradually led away by vicious men to a gay and wicked course, and I have said, "The Philistines have slain Jonathan, and knew not what a wealth of love has perished from society." Alas, other swords than those of steel, and other men than soldiers, repeat the catastrophe of Gilboa! Go anywhere in society, and you see men who are no more like their former selves than the corpse was like living Jonathan'—*R. A. Griffin.*

REVIEWS.

THE HERALD OF MERCY. *Morgan and Scott.*

A magazine that we can most heartily commend to our readers. The illustrations are abundant and attractive; the articles are varied and interesting; the tone is devout, evangelical, and rich in fervent desire for the salvation of souls; and our Christian workers will find it just the paper to win them entrance into the homes they visit, and to carry on the gracious influence which they seek to exert. It is just the magazine for the homes of our Sunday scholars.

THE SUNDAY SCHOOL WORLD. A Monthly Magazine published by the *American Sunday School Union.*

This magazine contains lessons on the international subjects, adjusted to children of different capacities, good illustrative matter, and articles on general subjects interesting to Sunday-school Teachers. Its lesson preparations seem to us to be too directly preparations for the class; our idea for such preparations is that they should fit the teacher for his work, and leave him free to apply his own methods. It is a well-conducted magazine, and worthy of commmendation; but we do not see any special features in it which should lead our friends to put aside our English magazines for its sake.

THE NEW HANDBOOK OF SUNDAY SCHOOL ADDRESSES; designed for the use of Sunday-school Teachers, and those who are called to Work among the Children in the Church, the School, or the Home. Edited by the Rev. ROBERT TUCK, B.A. *Elliot Stock.*

This little book should be of great value to Sunday-school workers. We note the following features which should make it unusually helpful. Mr. Tuck writes a very wise and suggestive introductory address on the way of preparing and delivering addresses. The addresses are given in outline, for the most part, so that while material is provided, the speaker is left free to express his own individuality. The addresses are classified under headings, so that all the wants of the Sunday-school pulpit and desk may be met. Illustrations and anecdotes are given briefly, so that the speaker may elaborate and describe as he pleases. And throughout the volume a suggestive style has been adopted. Mr. Tuck has been so long working for Sunday-school Teachers that his editing is a guarantee of the adaptation of the work. We very heartily commend it to the notice of our readers. From the 'Introductory Address to the Reader' we give the following sentences:—

'In the series of addresses which we now offer to our readers, an earnest effort has been made to provide both suggestive material for all the kinds of addresses which a teacher may be called upon to give, and, as far as possible, a variety of models of style. The addresses have been prepared by many hands, so as to secure a helpful variety. There is usually given a "backbone" of outline form, which can be held in the speaker's memory, and an endeavour is made to set this "backbone" in as simple and natural a way as possible. No address to children should ever be read from a book. The material should be well grasped by the mind, and stored in the memory, and the speech should be quite free—all the better if free even from the aid of brief and suggestive "notes."

'The volume also contains some addresses to teachers, to parents, to young men, and to the little ones of the Christian family, in the hope of suggesting various modes in which the friends of the children may do good service.

'The division into sections will enable the reader to refer readily for the kind of address he may require; but the larger number of specimens will be found under the more important headings—"For Closing School," and "For Separate Services."'

FOR CHRISTMAS PRESENTS & NEW YEAR'S GIFTS.

"I am glad that my own University has, by the preparation of this series of 'Oxford Bibles for Teachers,' taken a new step for the promotion of the careful study of the Word of God."—
ARCHBISHOP OF YORK.

"The 'Oxford Bible for Teachers' is as valuable a present as one might wish to give or receive."—SPURGEON.

"I have been much struck with the vast amount of really useful information, which has been brought together in a small compass, in the 'Oxford Bible for Teachers' as well as the accuracy with which it has been compiled."—
VERY REV. J. T. PERCIVAL, D.D., DEAN OF PETERBOROUGH.

"It will be greatly sought after as a most acceptable present."—
VERY REV. R. PAYNE SMITH, D.D., DEAN OF CANTERBURY.

"I consider the 'Oxford Bible for Teachers' to be simply the most valuable edition of the English Bible ever presented to the public."—THE VERY REV. C. P. REICHEL, D.D., DEAN OF MEATH.

"I know of nothing that can be compared to it for fulness of information or accuracy of treatment."—
BISHOP OF DERRY.

THE OXFORD BIBLE FOR TEACHERS

CONTAINS—

A History of the Bible. Greek, Syriac, Latin, and English Versions.
Notes on the Old and New Testaments and the Apocrypha.
Summaries of the Books.
Historical Summary of the Interval between the Old and New Testaments.
An Account of Jewish Sects and Parties.
Itinerary of the Journeyings of the Israelities to their Settlement in Canaan.
Chronological Tables and Lists of Miracles and Parables in the Old and New Testaments.
Lists of the Names, Titles, and Offices of Christ. Prophecies relating to Christ. Recorded appearances of Christ after His Resurrection.
Special Prayers recorded in Scripture.
Alphabetical Tables of the First Line of each Psalm.
A List of Quotations from the Old Testament in the New Testament.
References to the Old Testament, being not exact quotations.
References in the New Testament to Incidents Recorded in the Old Testament.
Harmony of the Gospels.
Paul's Missionary Journeys and Voyage to Rome.
Geography and Topography of Palestine.
Mountains, Rivers, Lakes, &c., of Scripture.
Ethnology.
Animals named in the Bible; their English, Hebrew, and Greek Names and Description.
Summary of Mammalia of the Bible.
Fisheries of Palestine, with their Products.
Aquatic Animals.
Birds found in Palestine; their English, Hebrew, and Greek Names. Specimens found by Palestine Explorers, with Remarks.
Trees, Plants, Flowers; their English, Hebrew, Greek, and Botanical Names, with Remarks upon each.
Geology of Bible Lands, Mineral Substances, Metals, and Precious Stones.
Music and Musical Instruments.
Tables of Weights and Measures, Time and Money.
A Glossary of Antiquities, Customs, &c.
Words Obsolete or Ambiguous.
The Oxford Index to the Holy Scriptures.
The Oxford Concordance.
Dictionary of Scripture Proper Names.
An Indexed Atlas, &c.

THE OXFORD BIBLE FOR TEACHERS is issued in Ten sizes, and the Text is arranged in each so as to correspond page for page with all the others. Six of these sizes are printed on best rag-made printing paper, and vary in price from 3s. 6d. to 45s. Four sizes are printed on a kind of India Paper, which is extremely thin and light, and at the same time very opaque and strong. By using it the size and weight of the volumes are materially diminished. They vary in weight from 12¼ ounces to 22 ounces, and in price from 7s. to 31s. 6d. Neither of these four sizes exceed an inch in thickness. THEY ARE SOLD AT ALL BOOKSELLERS.

"These admirable Bibles must tend to extend the fame even of the Oxford Press."—MR. GLADSTONE.

"I can hardly imagine a Bible for Teachers being made more complete or more beautiful."—
CANON IN CHARGE OF DIVINITY SCHOOL, DURHAM.

London: Henry Frowde, Oxford University Press Warehouse, Amen Corner.

THE CHEAPEST SUNDAY SCHOOL JOURNAL.

THE SUNDAY SCHOOL TIMES

Consists of stimulative Essays, Model Lessons, Addresses, Original Tales by Popular Writers, and a great variety of Miscellaneous Readings for the School and the Home.

Every Wednesday Morning. Price One Halfpenny.

TUESDAY'S EDITION OF THE "CHRISTIAN WORLD,"

Distinguished as

THE FAMILY CIRCLE

EDITION,

Consists of Original Tales, occupying about 20 columns in every issue; Pictures and Stories for the Children; Helpful Papers on Household Matters; Choice Selections from the best American Literature of the Day; Peeps into New and Standard Books; Paragraphs Grave and Gay; Young People's Pastime; Question and Answer; and other Entertaining Reading for all Members of the Family Circle. PRICE ONE PENNY.

PAXTON HOOD'S BOOK FOR YOUNG MEN.

SELF-FORMATION.

A New Edition of this Inestimable Little Work is Now Ready.

It has been got up with increased elegance, and reduced in price, in order that the youth of the country may the more easily obtain it. Price HALF-A-CROWN.

Ready early in December. Boards 1s. 6d., cloth 2s.

The "Christian World" Year Book, 1884.

An Alphabetical List of the Ministers and their residences, of all the Nonconforming Churches of Great Britain and Ireland, with legal and other information for their use.

*** Any Nonconformist Ministers whose residences have changed since the last issue, and who have not yet forwarded their new addresses, are asked to communicate at once with the Compilers.

THE CHRISTIAN WORLD PULPIT,

Comprehending all the Protestant Churches. Many of THE BEST SERMONS OF THE DAY will be found in its pages. Important Discourses on Current Themes are specially obtained. The Sermons of the Rev. HENRY WARD BEECHER, revised by himself, by arrangement with his American Publishers, APPEAR REGULARLY in its COLUMNS, as early after delivery as it is possible to receive them.

EVERY WEDNESDAY MORNING, PRICE ONE PENNY.

A High-Class Monthly Magazine of Nursery Nurture and Amusement with choice Illustrations. Printed on Strong Thick Paper, in Large Type.

PRICE THREEPENCE.

THE ROSEBUD:

"A charming magazine."—*Illustrated London News.*
"One of the best publications of the day for the very young."—*Globe.*
"The pictures are simply first-rate."—*Academy.*
"Unsurpassed."—*East Anglian Times.*
"A remarkably pretty Magazine."—*Freeman.*
"A prettier does not issue from the press."—*Sheffield Post.*
"The pictures are of the highest class."—*Methodist Recorder.*
"Well-printed, well-papered, and well-illustrated."—*Newsvendor.*
"The engravings are as varied in design and excellent in workmanship as any juvenile heart could wish."—*Nonconformist and Independent.*
"The ROSEBUD only professes to amuse the occupants of the nursery, and this it does after a most effectual and delightful fashion."—*Christian.*

Title Page and Index for the year, One Penny. Handsome cloth cover for binding, One Shilling. Monthly: PRICE THREEPENCE.

LONDON: JAMES CLARKE & CO., 13 & 14, FLEET STREET, E.C.

THE BEST PENNY HYMNBOOK.

THE SCHOOL HYMNAL,

For use in Sunday Schools, Families, and Young Christian Bands.

It contains many beautiful hymns never before published, as well as known favourites by Mrs. Alexander, Miss Doudney, Miss F. R. Havergal, the Bishop Bedford (W. W. How), Revs. J. Ellerton, Mark G. Pearse, and others.

hea Edition, dbl. columns, paper covers 1d.
" " Limp cloth 2d.
Paper Covers, Larger type . . . . . 8d.
Limp Cloth, cut flush . . . . . 4d.
Limp Cloth, flush turned in, white edges . 6d.
Cloth Boards, gilt lettered, red edges . . 8d.
Roan, gilt edges . . . . . 1s.
Persian, gilt, extra . . . . . 2s.

THE INFANT CLASS HYMNAL.

Eighty-nine Hymns suitable for young children.

Paper Cover . . . . . 1d. | Limp Cloth . . . . . 2d.

The School Hymnal Tune Book,

Edited by JOHN ADCOCK.

Neatly bound in cloth, gilt lettered, red edges.

(PRICE TWO SHILLINGS AND SIXPENCE.

A collection of 207 tunes, in 131 different metres, including some of the best compositions of Dr. Arthur Sullivan, Dr. Dykes, Dr. Elvey, Dr. Gauntlett, Mr. Henry Smart, Mr. W. H. Monk, and Miss F. R. Havergal, besides 90 new tunes, most of them composed expressly for this work by Mr. Adcock, Mr. J. F. Barnett, Mr. H. S. Irons, Mr. W. J. Leaver, Mr. S. Reay, and others.

In this volume will be found tunes for every hymn in the School Hymnal, the Infant Class Hymnal, and for many hymns of Peculiar Metre in the Baptist, Union, and other modern Congregational Hymnals.

Sunday-school Teachers desiring NEW ANNIVERSARY MUSIC will find assistance in the stores here provided.

REWARD OR LIBRARY BOOKS.

Among many books now before Sunday-school Teachers who are seeking to add to the School Lending Library, or for Gifts for their Scholars, the following series can be confidently recommended by the publishers.

BOOKS AT ONE SHILLING.

Fcap 8vo., extra cloth, gilt outside and back, Illustrated.

CRISSY'S LITTLE MOTHER. By EMMA LESLIE. A Story for Teachers and Scholars.
MIMI'S CHARITY, and its Reward after Many Days. By S. de K.
DAYS AT MILLGATE; or, Lame Johnnie's Holiday. By ISOBEL.
MAZIE'S JOY. By L. J. TOMLINSON.
FAIRY. By L. J. TOMLINSON.
MILLY'S ERRAND; or, Saved to Save. By EMMA LESLIE.
THE LOST CHILDREN; or, a Night's Adventure. By H. W. NICHOLSON.
NELLIE. By L. J. TOMLINSON.

ONE SHILLING AND SIXPENCE.

Fcap 8vo, with Six Illustrations.

THE INCA'S TREASURE, adapted from the German, by JESSIE YOUNG. A Story of Peru.

TWO SHILLINGS.

Fcap. 8vo, with Six Illustrations.

NED'S SEARCH. By M. H. HOLT. A Sunday-school Story.
PIERROT; Humbly born but Noble of Heart. By S. de K.

TWO SHILLINGS & SIXPENCE.

ELSIE'S DOWRY; a Tale of the Franco-German War. By EMMA LESLIE. Crown 8vo, Illustrated.
MADELINE CLIFFORD'S SCHOOL LIFE. By MARY MEEKE. Crown 8vo, Illustrated.
MARY WITH MANY FRIENDS. By G. M. MOORE. Crown 8vo, Illustrated.
LONELY QUEENIE, and the Friends she made. By ISOBEL. Crown 8vo, Illustrated. A Sunday-school Story.
THE "BELLA" AND HER CREW. By H. S. HILL. A Story for Boys. Crown 8vo.
MARION'S PATH THROUGH SHADOW TO SUNSHINE. By MARY MEEKE. Royal 16mo, Illustrated.
THE MOLYNEAUX FAMILY; or, How to be Happy. By JULIA ADDISON. Royal 16mo, Illustrated.
MARY'S HOLIDAY TASK. By G. M. MOORE, Crown 8vo, Illustrated.
HOP BLOSSOMS. Translated from the German, 16mo.

THREE SHILLINGS & SIXPENCE.

Crown 8vo, with Illustrations.

FERN GLEN; or, Lilian's Prayer. By M. H. HOLT.
THE LIGHT OF FERN GLEN; or, Lilian Grey. By M. H. HOLT.

LONDON: E. MARLBOROUGH AND CO., 51, OLD BAILEY, E.C.

EYRE & SPOTTISWOODE,

HER MAJESTY'S PRINTERS.

PRICES—Leather, gilt edges, 10s. 6d.; Morocco, limp or board, 16s. 6d.; circuit, 21s.; Levant Morocco Yapp, 25s.

THE VARIORUM TEACHER'S BIBLE.

A NOVEL AND COMPREHENSIVE EDITION, COMBINING

THE QUEEN'S PRINTERS' "VARIORUM REFERENCE BIBLE"

OR

AUTHORISED VERSION,

With a complete selection in English of various Readings and Renderings from the best authorities.

EDITED BY

Rev. T. K. CHEYNE, M.A., Fellow of Balliol College; Rev. R. L. CLARKE, M.A., Fellow of Queen's College; S. R. DRIVER, D.D., Fellow of New College; ALFRED GOODWIN, M.A., Fellow of Balliol College; Rev. W. SANDY, D.D., Principal of Bishop Hatfield's Hall.

"Both in design and execution a work of singular ingenuity and ability, the fruit of ripe scholarship and much literary versatility. The names of the editors are a sufficient guarantee of this. The volume is the result of many lines of life-long labour. Those who know the most will find the most in it."—*British Quarterly Review.*

The Queen's Printers' Teacher's Bibles.

Eleven Editions, including one VARIORUM, three FACSIMILE, two with WIDE MARGINS, and one PARAGRAPH. Prices from Three Shillings.

SALE OVER A QUARTER MILLION.

"THE TIMES."

"The volume contains a most useful supplement of about 450 pages, entitled, 'Aids to the Student of the Holy Bible.' The book, though it scarcely exceeds what may be called a 'pocket' size forms a perfect 'armoury' or *promptuarium* for the Sunday-school teacher. It is beautifully printed on the finest possible paper, and reflects great credit on its projectors.

EYRE AND SPOTTISWOODE,

Great New-street, London, E.C., and all Booksellers.

The

Willcox and Gibbs

"AUTOMATIC"

Silent Sewing Machine.

The very highest Excellence in every respect: in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid and Free of all Cost, for a Month's Trial at Home. List Post Free.

Willcox and Gibbs Sewing Machine Co.,
150, Cheapside, and 135, Regent Street, W., London;
10, Cross Street, Manchester; 115, Hope Street, corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 19, Market Street, Nottingham.

A Certified Agent in every Town.

DEAFNESS CURED BY REV. E. J. SILVERTON.

SILVERTON'S PATENT PILLS, absolute cure for Indigestion, Wind in the Stomach and Nervous Headache. Price 1/1½ and 2/9 per box, of all Chemists.

BOOK SENT 2 STAMPS. 17, St. BRIDE STREET, LONDON.

ANNUAL VOLUMES OF THE

TEACHERS' STOREHOUSE.

The Publisher of THE TEACHERS' STOREHOUSE has a few of the back Volumes for sale at 1s. 8d. each, post free.

They contain a choice collection of material for Sunday School Teachers. Numerous Lessons, Anecdotes, Pithy Extracts, and Useful Information for Leisure Hours and Odd Moments, will be found in their pages, such as will be acceptable to the Home, and for the Mechanics', Sunday-school, and village Library.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

REMEMBER **LAMPLOUGH'S** EFFERVESCING

PYRETIC SALINE

AND HAVE IT IN YOUR HOUSES.

It is most invigorating, vitalizing, and refreshing. Gives instant relief in Headaches, Sea or Bilious Sickness, and quickly cures the worst form of Eruptive or Skin complaints. The various diseases arising from Climatic causes, Constipation, the Liver, or Blood impurities, Inoculation, the results of breathing air infected with Fever, Measles, or SMALLPOX, are frequently prevented, and these diseases cured by its use.

Any person who has already Smallpox should take it, and be kept in a cool and darkened room to prevent its leaving any trace on the features.

The numerous statements and letters relating to its marvellous effect, as a positive cure in TYPHUS, SCARLET FEVER, SMALLPOX, and other BLOOD POISONS, are most remarkable, and are painfully suggestive of great neglect whenever the PYRETIC SALINE is not employed in these diseases.

"It furnishes the Blood with its lost Saline constituents."—DR. MORGAN, M.D., &c.

The late DR. TURLEY states in his letters and lectures—"I found it act as a specific, in my practice and family, in the worst form of Scarlet Fever, NO OTHER Medicine being given."

CAUTION.—The great reputation of this remedy having called forth spurious imitations, whose only merit is a transposition of the words of my label and wrappers, without any of the *health-restoring properties*, it is needful to observe my Name and Trade Mark as above on a buff-coloured wrapper, without which the Saline cannot be genuine.

I have again applied for and obtained a Perpetual Injunction, with Costs, against a Chemist in Manchester.

Sold by all Chemists in Patent Glass-stoppered Bottles, at 2s. 6d., 4s. 6d., 11s., and 21s. each.

LAMPLOUGH'S CONCENTRATED LIME-JUICE SYRUP,

A perfect Luxury; forms, with the addition of Pyretic Saline, a most delicious and invigorating beverage, particularly for Total Abstainers, the Delicate, and Invalid. *Most Chemists sell the above with the Pyretic Saline. In Patent glass-stoppered Bottles, at 2s. and 4s. 6d. each.*

H. LAMPLOUGH, 13, HOLBORN HILL, LONDON, E.C.

FIVE GOLD MEDALS

BORWICK'S BAKING POWDER

FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard

Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores in 1d. and 2d. packets, and 6d. and 1s. tins.

JAMES' DOME BLACK LEAD.

CLEAN! NO DUST!!

The DOME BLACK LEAD differs from the ordinary kinds in the following IMPORTANT POINTS—

It is manufactured only from selected materials of the BEST QUALITY, and being prepared by a special process, it not only POLISHES QUICKLY, but also adheres at once to the stove or grate, thereby AVOIDING INJURY TO THE FURNITURE from dust.—Sold by Grocers.

For Excellence of Quality GOLD MEDAL For Cleanliness in Use

E. JAMES & SONS, SOLE MAKERS **PLYMOUTH.**

BRYANT & MAY'S MATCHES

Unwin Brothers, St. Martha Printing Works, Chilworth, Surrey.

No. 2. Feb. 1884.

THE TEACHERS' STOREHOUSE AND TREASURY

Of Material for Working Sunday-School Teachers.

CONTENTS.

	PAGE
The Work.	
The Prayer of Jabez	25
Magnify Your Office	28
The Book.	
Pithom and Raamses	29
The Class.	
Nos. 11–18. Feb. 10th-March 2nd	30
The Desk	47

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

ONE PENNY

MR. GEO. THOMAS CONGREVE'S NEW WORK ON

CONSUMPTION, CHRONIC BRONCHITIS,

COUGH, & OTHER CHEST DISEASES.

POST FREE for 6d., or LARGE EDITION (bound in cloth), 1s. 3d., from ELLIOT STOCK, 62, PATERNOSTER ROW, or from the AUTHOR, COOMBE LODGE, PECKHAM, S.E.

The following REMARKABLE CASE is selected from the "EIGHTH SERIES" which have been appearing ONE EVERY WEEK IN THE WEEKLY PAPERS.

RIGHT LUNG DISEASED.

Mr. H. F. Spackman (who until recently resided at NITON FARM, AMESBURY, Wilts) came to me March 6, 1883. The examination confirmed the previous medical report that had been given him—"Right lung diseased."

He had lost a sister with Consumption. His first symptom was hemorrhage. Cough had followed, and continued since. Had lost 14 lbs. in weight, and become very weak. Expectoration highly purulent and green.

From the first interview I gave hope. In a month he came again. Had gained 3lbs., and felt better. In another month I saw him again, and he was wonderfully improved—little cough now, no pain, phlegm less in quantity. Patient could walk well now. I found only slight traces of disease.

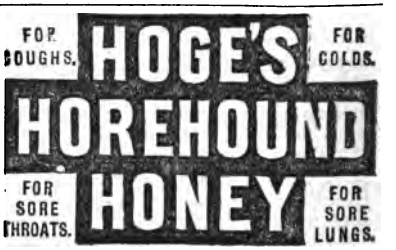
Writing me in June, he reports:—"9 lbs. more flesh gained, and strength still further increased." In September he writes me stating it to be his intention to go to Australia, at the same time expressing his willingness that I should publish his case.

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Times of Consultation. TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY.

Renders the skin Soft, Smooth, and White. Entirely removes and prevents all Roughness, Redness, Chaps, Chilblains &c., and Preserves the Skin from all the ill effects of Frost, Cold Winds, Hard Water, &c. After visiting heated apartments it will be found delightfully refreshing and invigorating.

For the NURSERY it is INVALUABLE, as being perfectly Harmless, it may be used to the tenderest infant. Bottles, 1s., 1s. 9d., 2s. 6d., of all Chemists and Perfumers. Sole Makers, M. BEETHAM & SON, Chemists, CHELTENHAM.



Rev. C. D. KINGDON says:—"It takes away all huskiness in the throat."

Mr. W. BRIGHT says it entirely cured his father, the Right Hon. John Bright, of a bad cough.

Relief Guaranteed. *Put up in* 1s. 1½*d. Bottles.*

If your Chemist cannot supply it, Messrs. W. M. HOGE & Co., 64, King William Street, London, E.C., will post a bottle to any address upon receipt of price.

SWALLOWING POISON.

Spurts of disgusting mucous from the nostrils, or dropping upon the tonsils, a stopped-up feeling in the head, and dull pains in the forehead, with incessant blowing of the nose, hawking and spitting, and a bad breath; this is

CATARRH,

the forerunner of Consumption. No other such loathsome and treacherous malady curses mankind. While asleep the Catarrhal impurities are inhaled into the lungs, and swallowed into the stomach to poison every part of the system.

Dr. LANE'S Catarrh Cure affords immediate relief and permanent Cure of this dangerous and unpleasant disease, relieves headache, and purifies the breath. It is sold by all Chemists and Dealers.

A Treatise on Catarrh, its Treatment and Cure, sent free, post paid, to anybody on application; or a sample Bottle of the Remedy sent carriage paid, to any address on receipt of 1s.

ADDRESS—

FREDK. W. HALE, 16, Chandos Street, Covent Garden, London.

THE WORK.

THE PRAYER OF JABEZ.

AN ADDRESS TO SENIOR SCHOLARS.

BY THE REV. ROBERT TUCK, B.A.

It is singular that many Bible readers cannot remember having ever heard of Jabez, or his very suggestive, modest, and beautiful prayer. We do not indeed know very much about him from God's Word. All his history is summarised in two verses, 1 Chron. iv. 9, 10; but those two are quite sufficient, and they set before us the picture of an honourable, respected, useful, and God-fearing young man.

We are told that his mother bore him in a time of sorrow, and called his name, in memory of the time, 'Jabez,' or 'the sorrowful one.' We are not told what the trouble was, but we can well imagine that she lost her husband when she gained her son; and if so, she might well name her fatherless boy *sorrowful*. But, though this was his name, he rose above the sadness of his birth, and shamed his very name by becoming 'more honourable than his brethren.' The shadow that had fallen upon his birth was dispelled by the uprightness, the nobility, the piety, and the prosperity of his life.

The first thing to notice concerning him is this: *He did not think it a mean thing to pray.* Some young people do take up a notion of that kind. Perhaps very many are troubled by the inward questioning which says, 'What good is it to pray? What profit shall we have if we pray unto Him?' Some say, 'It is not likely that the great God will listen to our prayers.' Others say, 'If He hears, it is not likely that He will alter His decrees to suit our convenience.' And yet others, just as they seek to throw off the restraints of home, would like to throw off all the restraints of God, so they listen to the infidel tempters, who suggest that it is a mean thing to be praying to God.

But prayer is man's highest and most sacred privilege. It is man's glory that he may pray. Mean to pray! Then David must have been mean when, morning, noon, and night, he cried unto his God. Then Daniel was mean when, with window opened, as was his wont, he breathed out his desires before the Lord. Above all, then must the Lord Jesus Christ have been mean; for oftentimes He bowed before His Father, and, with uplifted face, spoke the longings of His soul into the ear of the Eternal Love.

From his prayer we find out that Jabez was *a humble young man.* We are told that 'before honour is humility,' and, if Jabez was honourable, we may argue that he must have been humble. And we find that he was not only willing to submit to guidance and help, but he was even humble enough to ask for it. He prayed for blessing, success, strength, and preservation, as though the consciousness of his own weakness and insufficiency rested strongly upon him.

There is nothing the young people so little like to hear about as this humility. With the strength, and energy, and confidence of youth-time, they look upon humility as if it were mean-spiritedness. And yet this is true—Humility is the young man's safeguard. Humility is the foundation on which we can alone upbuild true honour, and dignity, and moral worth.

The greatest, purest, noblest man that ever lived was remarkable for his humility. Jesus our Lord died quite a young man, at the most some thirty-three years old. But nobody could think that His humility marred the beauty of His character, or dimmed the lustre of His deeds. There was in Him noble courage, firm integrity, holy passion, fervent emotion, and sublimest life-purpose; and yet this was the crown and glory and Divine beauty resting on it all: 'He was meek and lowly in heart.'

We learn that Jabez was *an intelligent young man.* We discover this because his prayer shows that he had formed a sensible estimate of life. To him life was a scene of struggle, toil, and evil; it was full of high responsibilities, solemn duties, multiplied cares; it was such a scene that he evidently needed a guiding, helping hand.

Because of the absence of such intelligent, thoughtful anticipation of life, many young people enter upon it wholly unprepared. They are like an army entering on a foreign country without either maps or charts of the land, or knowledge of the strength and tactics of their foes. Sometimes young people look forward to life as they look forward to their school-days. To them school life was absorbed in the playground. True, there were a few hours of disagreeable *work* that must be done, but the real life of the boy consisted in the games so heartily played, and the freedom so abundantly enjoyed. So life seems to some just a playground, where, if a little stern work must be done, still they can have their fill of pleasure.

Learn of Jabez to look on life with wiser and worthier thoughts than these. It is the scene in which the highest and most cultured powers can find their exercise. It is a glorious thing for a man to bear responsibilities, to battle with difficulties, to be sanctified by sorrows, to become a blessing to his fellow-men, lightening the loads of human suffering, and drying tear-filled eyes. Look on to your life, and say, 'I cannot shut out from view that life is not all enjoyment; in it there is plenty of sorrow, conflict, wearying toil, stern poverty, and awful sin. Some of this I may have to meet; some of this I may even have to *feel.* Life is the training school

of my soul for the higher work of yonder other and eternal sphere.' Look at life thus, and the conviction will come upon you that these responsibilities are too heavy to bear alone, these purposes too high to be attained alone, these struggles too serious to be carried on alone, the issues of a life-history are too tremendous to be risked alone. You must, with Jabez, pray, 'O that Thou wouldest bless me indeed!' You must, with Moses, plead, 'If Thy presence go not with me, carry me not up hence.' You must resolve, with Joshua, 'Whatsoever others do, I will serve the Lord.'

And we find that Jabez was *an ambitious young man.* His piety and his prayer did not crush down all the high imaginations and glowing hopes of his youthful spirit. He cherished lofty thoughts and purposes and resolves. He prays God to help him to 'enlarge his coast, to extend his possessions, to increase his wealth, to advance his influence.' His young heart built airy castles; in the glow of youthful imagination he seemed to grasp the highest places and honours.

Religion tones and sanctifies ambitions, but it does not crush them. All that belongs to our natures as *sinners* religion will try to crush out or to cleanse away. All that belongs to our natures, as God designed and made them, religion comes to conserve, to develope, to increase. Religion says to every young man, 'Be a noble young man in your sphere; let none surpass you in skill or in success. You may even stand in earth's highest position, and have the world's wealth at your feet, if, in all, you do but keep heart-loyal to God.' Jabez may 'enlarge his coast, and become more honourable than his brethren,' if only his daily prayer be this, 'O that Thou wouldest bless me indeed!'

We need only further observe that Jabez was *a hard-working young man.* Being a sensible young man he did not imagine that fortune would favour him apart from his own diligent toil. As a God-fearing man he did not think that God would give him honour and wealth without his own endeavours. So he prays 'that Thy hand may be with me,' that is, with me as I go forth to till my lands, to fight my foes, to extend my territories.

Fortune is a fickle goddess, utterly unworthy of human worship. The only true fortune lies in hard, earnest, toiling hands, and in thoughtful, working heads. It is seldom a good thing for a man to come into the world with 'great expectations,' and to be taught to trust in them. Better far to be born to the certainty of hard toil, and to find that all our future is dependent on the skilful hand, the vigorous arm, and the thoughtful head. Religion never proposes to remove the necessity for hard work; it will be cheer, and strength, and rest for all those who take life in earnest.

Jabez was a truly happy man—not happy in the questionable sense of *fortunate*, but in the noble sense of *blessed.* He succeeded in his life-endeavours. Evil was warded off from him. God's satisfying benedictions rested upon him. We may well hold his example and his prayer before all young hearts as an inspiration and a model.

MAGNIFY YOUR OFFICE.

BY REV. RICHARD CORDLEY, EMPORIA, KANSAS.

EVERY Sunday-school teacher should 'magnify his office,' looking at those elements which make it important. A position is not great in proportion to its pay, or in proportion to the estimate of men, but in proportion to the opportunity for good which it offers. In this respect the office of Sunday-school teacher stands among the first. To be the religious guide of a dozen children for six years is to mould a dozen characters for life. No one can think of such a possibility without being impressed with the grandeur of the opportunity. The teacher can hardly over-estimate the importance of his work. It is worthy of his best gifts, his best thought, and his best endeavour. If the teacher's office be thus magnified, and we gather into our thought the elements of its influence and power, there are several inferences which are of interest to those who teach:

1. While the teacher's work is voluntary, *it is not without some savour of responsibility*. A great many teachers seem to feel that because they *volunteer* to teach, they are under no responsibility whatever. They think the managers of the school should be thankful for even a partial service. But you do not work for the managers, but for the Master. The Sabbath-school is a field of Christian service. It needs you, and, if you are able to do it, you owe it to Christ to enter the door He opens. No one may say, 'You must.' No one but your own conscience may authoritatively say, 'You ought.' But when your own conscience does say, 'You ought,' it is the voice of God calling to His own work.

When you become a teacher, you assume the responsibility of the office. It is too important a post, it has too many vital issues depending on it, it has too many sanctions overshadowing it, to be lightly regarded. Because you are a volunteer, you have no right to slight the work you assume. You might volunteer to row your friend across the rapids; but that would not give you the right to leave him in the midst, to be carried off by the flood. Whether you shall attend to-day or not, whether you shall be prompt or tardy, whether you shall study the lesson or go before your class unprepared, is not a matter of your own whim or convenience: it is a matter of obligation to God. There may be a good reason for absence or failure, but it must be more than disinclination or inconvenience. If a teacher properly magnifies his office, he will not be detained from his place by anything that would not keep him from his daily work.

2. If a teacher properly magnifies his office, *he will prepare himself for its duties*. It implies either a marvellous indifference or a marvellous conceit when a teacher goes statedly before his class without previous thought or study. A teacher who realises the greatness of his work will prepare himself to make the most of the hour he has with his class. He will not need the Sabbath morning

bell to remind him of his Sabbath-school work. It will be on his mind during the week, and reading and observation and experience will be brought to a focus upon it, so that he may do his best work in the short time allotted.

3. If a teacher properly magnifies his office, *he will not forget his scholars when the school is over.* He will think of them during the week, he will recognise them when he meets them, and give them a kind word as he passes them in the street. The interest of the Sunday-school hour will overflow. It will cease to be professional and become personal. He will want to know his scholars in their personal life and in their homes. If a scholar is absent he will miss him, and want to know why. Nothing will bring a boy to school more surely than to know that his teacher will miss him. Nothing will give a teacher more power over a boy's heart than a personal interest in that boy's life. The power of the truth will be wonderfully intensified by the touch of personal sympathy.

4. A teacher who properly magnifies his office *will have patience to wait for results.* He will not be disheartened because the fruits do not at once appear. The best results come slowly, and they often come unconsciously. You cannot change a wild boy into a gentle youth at one lesson. It will be a slow process, hardly perceptible. But steady influence will accomplish it in time. They who polish wood make rapid progress; but they who polish diamonds must have patience and wait.

THE BOOK.

PITHOM AND RAAMSES.

The question as to the date of the Exodus, and consequently as to the Pharaoh of the oppression, has now been finally set at rest by the Maskhuta. This is the name of some large mounds near Tel-el-Kebir and other places which were the scene of the late war; and M. Naville, who has excavated them for the Egyptian Exploration Fund, has found inscriptions in them which show not only that they represent an ancient city whose religious name was Pithom, while its civil name was Succoth, but also that the founder of the city was Raamses II. In Greek times the city was called Heroöpolis, or Ero, from the Egyptian word *ara*, "a storehouse," reminding us that Pithom and Raamses, which the Israelites built for the Pharaoh, were "treasure cities" (Exod. i. 11). M. Naville has even discovered the treasure-chambers themselves. They are very strongly constructed, and divided by brick partitions from eight to ten feet thick, the bricks being sun-baked, and made some with and some without straw.—*A. H. Sayce, M.A.*

THE CLASS.

No. 11. [G. T. Psa. cv. 8.] **Feb. 10.**

God's Gracious Remembrance.

(Read Exod. vi. 1–13.)

Leading Idea.

God's promises are sure. God's times for fulfilling them are, to human view, uncertain. But God's time is always the right time and the best time.

Introduction.

Recall the failure that seemed to attend Moses' first efforts as a national deliverer. Apparently he only succeeded in increasing the burden and the suffering of those for whom he pleaded. A first disappointment is often good for us, as making our spirit and our work more humble and more trustful. Illustrate how much God does for His people by making them *wait*, and for a time even seem to fail.

But God is always near to His servants, ready to give gracious consolations, and never suffering them to be tried above that which they are able to bear. He has comforting words ready with which to cheer them and inspire them for new endeavours. Our lesson contains the assurances which revived the depressed spirits of Moses and Aaron. Illustrate, from the life of the Apostle Paul, how in every time of his supreme difficulty he had a vision of God, and graciously comforting words: *e.g.*, at Corinth, when arrested at Jerusalem, and on board the ship.

Explanations.

Ver. 1. **Then**: just at the time of extremity and depression. Illustrate by the old proverbial sayings, 'Man's extremity is God's opportunity.' 'When the tale of bricks is doubled, then comes Moses.' **The Lord said**: the mode of Divine communication with Moses is not told us; probably he heard a voice, but saw no form, and knew the voice as the voice of God. We may gain some idea of this mode of Divine revelation from such cases as Luther's, who, on one occasion, seemed to hear a distinct voice saying, 'The just shall live by faith.' **With a strong hand**: a figure of speech, meaning, 'with signs of my power in judgments brought upon him and upon his land.' **Drive them out**: glad at last to be quit of a people that seemed the occasion of such terrible calamities. *Speaker's Commentary* says, 'There appears to have been an interval of some months between the preceding events and this renewal of the promise to Moses. The oppression in the meantime was not merely driving the people to desperation, but preparing them by severe labour, varied by hasty wanderings in search of stubble, for the exertions and privations of the wilderness.' 2. **I am the Lord**: or 'I am Jehovah' (see chap. iii. 14). As the Egyptians were familiar with distinctive names for their gods, so Israel would want a distinctive name for the One true God. Hitherto the words they had used for God had only expressed *qualities*, now they were to have one characteristic name. It was, indeed, a name which they had known and used before; but henceforth it was to be the great covenant-name. 3. **God Almighty**: or El Shaddai (see Gen. xvii. 1; xxviii. 3; xxxv. 11). El Shaddai means 'overpowering, all-sufficing strength.' Jehovah means 'absolute, eternal, unconditional, independent existence.' This name, Jehovah, was a standing protest against the polytheism in the midst of which Israel was placed, and by which it was in danger of being injuriously influenced. The name may be regarded as including the two great first truths. 1. God is One. 2. God is spiritual. These were the covenant trusts committed to the care of Abraham and his race. **Was I not known**: this expression has occasioned much difficulty, for we find the word Jehovah used long before this; but the meaning is, 'Though the name was ancient, and known to the patriarchs, its full meaning was not known to them, and so God was not manifested to them by it.' 4. **Established my covenant**: made it and confirmed it. That covenant is still standing, and Israel may be quite sure that Jehovah will remember it and keep it. The great promise of the covenant was that Israel should ultimately dwell in and possess the land of Canaan.

They were strangers: Abraham only owned a grave in it; and Jacob only bought a field. 5. **Groaning**: under the terrible Egyptian oppression, the groaning of an enslaved, down-trodden nation, whose enemies were seeking to crush out its spirit by forced labour. 6. **I will bring you**: or I will now at once begin to bring you. **I will redeem you**: 'the idea of God purchasing, or redeeming, Israel, is here brought forward for the first time. The delivery from Pharaoh typified *our* deliverance from the power of Satan; the bringing forth from Egypt our deliverance from the power of sin.' **Stretched out arm**: 'this figure may have struck Moses and the people the more forcibly since they were familiar with the hieroglyphic which represents 'might' by two outstretched arms. On the obelisk at Heliopolis, Moses had been from infancy familiar with the symbol in the official name of Osertasen Racheperka, that is, Ra is might' (*Speaker's Commentary*). 7. **For a people**: to be the special objects of concern and care. We must not, however, think that the selection of Israel as God's people for a special Divine purpose involved any abandonment or disregard of *other* nations. 'The God of the whole earth shall He be called.' 8. **Swear**: Hebrew, 'lift up my hand,' the attitude which accompanied the taking of a solemn vow. **I am the Lord**: omit 'am,' and read 'I Jehovah': that is, 'I Jehovah will surely give it you.' 9. **Anguish of spirit**: present trouble so occupied mind and heart that they could not think about the future. So sometimes now-a-days our earthly troubles seem quite to shut out the light of that heavenly home with which God would brighten and cheer our earthly path. 12. **Moses spake**: diffidence and hesitation were the weaknesses of Moses' great character. They sometimes led him very seriously astray. It is never right to draw back from any work to which God plainly calls us. **Uncircumcised lips**: Moses seems to have been very painfully conscious of his liability to speak unadvisedly with his lips. Some think, however, that Moses had some kind of impediment in his speech. 'Uncircumcised is used, according to the Hebrew idiom, for any imperfection which interferes with efficiency.'

Hymn.

Cowper's, 'Hark, my soul, it is the Lord: 'Tis thy Saviour; hear His word.'

Outline for Teaching.

Our subject being 'God's Gracious Remembrance,' illustrate from the lesson:

I. *God's Remembrance of His Servant.*

Moses was in sad trouble. His efforts seemed to be only making the mischief worse. God graciously regarded him and comforted him.

II. *God's Remembrance of His People.*

They had been in the furnace fires for a long time. God's purpose in their affliction was accomplished, and now His redeeming work could be done.

III. *God's Remembrance of His own Word.*

He had entered into covenant. He had made promises. He never forgot them. But now He graciously speaks of turning His attention to the fulfilment of them. We have no better plea to urge before God in prayer than His own word, and the honour of His own name.

Illustration.

MOSES' SLOWNESS OF SPEECH.—The way in which the Jews account for the defective oratorical powers of Moses is ingenious. They say that when Moses was an infant in the court of Egypt, Pharaoh was one day carrying him in his arms, when the child suddenly laid hold of the king's beard, and plucked it very roughly. At this Pharaoh was very angry, and ordered the child to be killed. The queen, however, interfered, representing to the king that the child was so young, he could not have known what he was doing, that, indeed, he could not distinguish a burning coal from a ruby. Pharaoh ordered the experiment to be tried, and, when the ruby and the burning coal were placed before him, Moses took up the coal, and, childlike, placed it in his mouth, and burnt his tongue. This procured his pardon, but it caused the impediment in his speech in after years.

No. 12. [G. T. Ver. 14.] Feb. 10.

The Conversion of Lydia.

(Read Acts xvi. 11–24.)

Leading Idea.

The Spirit of God uses various agencies in the conversion of souls; but the agencies are always graciously adapted to the individual. In conversion souls are opened to believe the love God has to them. It is new life for a sinful, blinded soul to say, 'He loved me, and gave Himself for me.'

Introduction.

Troas was the starting-point for this new missionary journey into Europe. Recall the vision granted to Paul there (ver. 9), and find other associations of Troas (Acts xx. 1, 2, compare with 2 Cor. ii. 12; 1 Cor. xvi. 5–9; Acts xx. 6; 2 Tim. iv. 13). Carpus, who lived there, may have been Paul's host. It is probable that at Troas Paul first met with *Luke*, who accompanied the party to Philippi, and became Paul's dear friend and medical adviser. 'He shared his journeys, his dangers, his shipwreck; he shared and cheered his long imprisonments, first at Cæsarea, then at Rome.'

Samothracia was an island, to the leeward of which they anchored for the night; it was eight miles long and six broad, and was visible from both continents.

Neapolis was in Thrace, and served as the port of the Macedonian Philippi. Its modern name is *Kavala*. From this point *Farrar* describes the apostle's journey thus: 'Paul regarded the port as being merely a starting-point for the inland town. Accordingly, he at once left Neapolis by the western gate, and took the Egnatian road, which, after skirting the shore for a short distance, turns northward over a narrow pass of Mount Pangœus, and so winds down into a green delicious plain, with a marsh on one side, where herds of large-horned buffaloes wallowed among the reeds, and with meadows on the other side, which repaid the snows of Hæmus, gathered in the freshening waters of the Zygactes, with the bloom and odour of the hundred-petal rose. At a distance of about seven miles they would begin to pass through the tombs that bordered the roadsides in the neighbourhood of all ancient cities, and one mile further brought them to Philippi, whose Acropolis had long been visible on the summit of its precipitous and towering hill.'

Explanations.

Ver. 11. **With a straight course**: indicating that the wind was fair for them. They 'ran before the wind.' The precise details given indicate that Luke, the writer of the Acts, was one of the company on board the ship. **To Neapolis**: the regular landing-place for those who proposed to travel by the Via Egnatia, the great military road across Macedonia. 12. **Philippi**: founded by Philip of Macedon, situated on the Gangites, a tributary of the Strymon. **Chief city**: not the capital city, which was Thessalonica; but either *a* chief, or important, city; or, perhaps, the *first* city reached *en route* from Neapolis. **A colony**: Augustus, in consequence of his victory over Brutus and Cassius, which was won in the neighbourhood, raised it to this rank. Rights of Roman citizens were specially respected in a Roman colony, which was a miniature copy of Rome. **Certain days**: resting after their voyage, and awaiting the opportunities which the Sabbath would afford. 13. **Out of the city**: where quiet and seclusion could be obtained. **By a river side**: the situation being probably chosen for the sake of the ablutions of Jewish services. **Prayer . . . made**: it was a *proseucha*, or place of prayer; as there were not sufficient Jews resident in Philippi to build a synagogue, this circular-shaped enclosure, open to the sky, had to suffice for meetings. **The women**: it is singular to find only women. Some think that the men had been banished, as at Rome, by the edict of Claudius, and that thus their absence may be accounted for; but quite possibly Lydia and her household represented almost the whole Jewish population. 14. **Lydia**: possibly so called from Lydia, her native country. **Seller of purple**: used for dyeing purposes. Or reference may be to purple dyed goods, imported from *Thyatira*, one of the cities in the valley of the Lycus, in Asia Minor. **Worshipped God**: the one true God. She was a Jewish proselyte. **Heard**: or was listening to

us. **The Lord opened**: the arrow of conviction pierced her heart, and she accepted the faith. 'The scene is one which might well call for the master-touches of a great painter. The river flowing calmly by, the preacher sitting and talking familiarly, but earnestly, to the groups of women, one, at least, among them listening with looks and tears that told of deep emotions and the consciousness of a new life.' 15. **Baptized**: for which the river was convenient. **Household**: which included her workpeople. **Faithful**: or sincere. So the apostle had judged her to be, or he would not have admitted her to the rite of baptism. **Abide there**: *i.e.*, lodge there. It was the generous offer of hospitality. **Constrained us**: persuaded us to yield to her wish. 16. **Went to prayer**: *i.e.*, went out to the *prosucha*. **Damsel**: a young girl; the term suggests a girl in her teens. **Spirit of divination**: *spirit of Python*. The Python was the serpent worshipped at Delphi as the symbol of wisdom. This girl was hysterical, or mesmerical, and in certain states uttered oracular speeches, which were taken as inspired. As a fortune-teller and diviner, this poor girl was held in high esteem by the credulous vulgar of the town. **Soothsaying**: here, fortune-telling. 17. **Servants . . . God**: such testimony was like the testimony of evil spirits to the Lord Jesus. It was likely to be misconceived, and bring dishonour on the message which the apostle carried, so he silenced the testimony by delivering the girl from her affliction. 19. **Hope of their gains**: they had no pleasure in the restored health of the suffering creature. They were willing she should suffer if they could get their gains. 19. **Market-place**: where the magistrates held court. 22. **Multitude rose**: an illustration of how easily mobs are raised, and how, in excitement, even magistrates can be carried away.

Alterations in Revised Version.

Ver. 11, read, *Setting sail therefore from Troas.* Ver. 12, read *a city of Macedonia, the first of the district, a Roman colony.* Ver. 13, read *where we supposed there was a place of prayer.* For *resorted*, read *were come together.* Ver. 18, for *grieved*, read *sore troubled.* Ver. 19, for *drew*, read *dragged.*

Hymn.

H. Bonar's, 'I heard the voice of Jesus say, "Come unto Me and rest,"' etc.

Outline for Teaching.

I. *Obedient Journeyings.*

In starting for Europe the apostle and his company were following the Divine lead; and every step of the way they were under Divine guidance.

II. *Sabbath-day Faithfulness.*

The company kept holy-day. In a strange town they sought out the godly people and the place of worship. Compare modern customs of neglecting the Sabbath.

III. *Gracious Divine Quickenings.*

They used the means—preaching the gospel. God followed it with His blessing—opening Lydia's heart.

IV. *Loving and Generous Hospitalities.*

Offered by Lydia in the warmth of her joy in the great salvation.

V. *New and Unexpected Perils.*

In connection with the fortune-telling girl.

Illustrations.

PROSEUCHÆ, OR PRAYER PLACES.—'Instead of a building a spot is sometimes set apart in the shade of a lofty tree, and surrounded by a low wall to prevent the intrusion of animals. Access within the enclosure is obtained by means of a stone step or two provided for the purpose. We have repeatedly seen chapels in isolated spots on a river bank, where it must be delightful to worship God, and adore Him in His works; and such may have been the place near Philippi "where prayer was wont to be made." In times of drought or public calamity such places are sometimes resorted to for prayer by the whole population, led by the clergy of the various sects, and by the authorities, all of whom, for the time being, lay aside their religious animosities and bigotry.'—*Van Lennep.*

EASTERN PRISONS.—'The prisons of the East could hardly have been better contrived had they been planned for the purpose of destroying by lingering death. Jeremiah was "cast into the dungeon of Malchiah," into which he

was let down with cords. "In the dungeon there was no water, but mire; so Jeremiah sunk in the mire." We have seen the "inner prison" at Rome, where the Apostle Paul was let down, and Jugurtha died of hunger. These are supposed to be the fruits of a barbarous age, yet the Romans were the most civilized heathen of any age, being surpassed in their time only by the Hebrews. But twenty centuries appear to have produced no change in the East in this matter. We have visited many a prison in the Levant, we have seen maniacs confined in the same dungeon with criminals, and have often wondered how the latter could preserve their reason in such a spot, or how it could remain so full with so large a mortality. The latter is not only the result of intolerable filth and want of ventilation, but also of the lack of rest, the excess of vermin, the heavy chain, and the unmerciful stocks in which the feet are "made fast." We may well pity virtuous Joseph if he was indeed cast, as claimed by tradition, into the present dungeon of the citadel of Cairo, which is "composed of dark, loathsome, and pestilential passages, where the prisoners' feet are made fast in the stocks. They are chained to the wall, and cold water in buckets is poured upon them until they have given up all their money to their tormentors." This prison has been called "a hell upon earth" by a humane traveller; but there is scarcely one Turkish prison that does not well deserve the name at this very day (*Thevenot*, p. 141). And yet there are worse places than even these. An Englishman has described the prisons in which Schamyl, so often called the Circassion hero, used to confine his Russian prisoners. They consisted of circular pits dug in the ground for storing grain, and were twenty-five feet deep and ten wide. The top was covered with flagstones, having a small hole for the admission of air, and letting in the rain and snow as well. The prisoners were kept in these dungeons for weeks together, and removed only to cleanse the place, being drawn out and let down again with ropes.'—*Van Lennep*.

STOCKS.—'It is generally supposed that the stocks were the *cippi* or large pieces of wood used among the Romans, which not only loaded the legs of prisoners, but sometimes distended them in a very painful manner; so that it is highly probable the situation of Paul and Silas here might be made more painful than that of an offender sitting in the stocks as used among us, especially if (as is very possible) they lay with their bare backs, so lately scourged, on the hard or dirty ground; and this renders their joyful frame, expressed by songs of praise, so much the more remarkable. Beza explains it of the numellæ, in which both the feet and the neck were fastened, in the most uneasy posture that can well be imagined. A *stock* with *five holes*, through two of which the feet, through other two the hands, and through the fifth the head of the prisoner was put, and kept in this unnatural position, must have proved a torture truly insupportable.'—*Smith's Michaelis*.

IN China, the *Kan-ghe*, or wooden ruff, used in punishing theft, is a kind of portable pillory, consisting of two pieces of wood, hollowed in the middle, so as to fit the neck of the offender, and of such a breadth that the wearer can neither see his own feet, nor put his hand to his mouth, so that he must be beholden to some other person for his food. It is made heavier or lighter, according to the nature of the crime, or the favour of the mandarin; the lightest are about forty or fifty, and some of them even two hundred pounds weight.

No. 13. [G. T. Ver. 17.] Feb. 17.

The Smitten River.

(Read Exod. vii. 14–25.)

Leading Idea.

If we will not yield obedience to God's messages, we shall be compelled to yield obedience by His judgments.

Introduction.

At first Moses and Aaron simply took the Divine commands—as the commands of a superior and supreme King—to Pharaoh. Then they were empowered to offer credentials, which assured that they really spoke for Jehovah, the God of the Hebrews. The chief sign was the changing of Moses' rod into a serpent. (Aaron

was actually to cast the rod down, but we are to understand that Moses had given his rod in charge to Aaron, and henceforth it is known as Aaron's rod. See chap. iv. 2–4.) But the magicians of Pharaoh succeeded in taking the value from this sign by imitating it, and Pharaoh thus had an excuse for refusing to yield to the Divine demands, though, marvellously indeed, Aaron's rod, or serpent, swallowed up the others (ver. 12). It was manifestly necessary to impress Pharaoh in some very solemn and humiliating ways, with the majesty, authority, and supreme claims of Jehovah.

The Pharaoh of this period was *Menephtah*. Illustrating the success of the magicians, *Dr. Geikie* says, 'How the feats narrated of these wonder-workers were performed, it is impossible to tell; but it is certain that, in both ancient and modern times, conjurors in the East have boasted of amazing power over serpents. An African race, the Psylli, were believed to be proof against their bites, handling them recklessly, in reliance on the protection of their spells and incantations. Throwing them into a helpless lethargy, they then played with them as mock rods or staves. Even at this day Egyptian jugglers are accustomed to catch a serpent by the head, and by some strange power make it stiff and motionless, as if changed into a rod.'

Explanations.

Ver. 14. **Is hardened**: here only the fact is recognized. Sometimes the Divine overruling in the matter is recognized, and then God is said to have 'hardened Pharaoh's heart.' (See ver. 13.) 15. **In the morning**: when Pharaoh was accustomed to go out for his morning devotions to the sacred river. 'The Nile was, in the strictest sense, regarded as Divine, and was worshipped under a variety of names.' **Against he come**: *i.e.*, to wait for him. **The rod**: which was the emblem of the Divine power that accompanied Moses. Compare Elijah's cloak and Elisha's staff. 16. **Lord God of the Hebrews**: or Jehovah, the God of the Hebrews. Pharaoh had professed not to know who Jehovah was, so Moses was to make his message quite plain by giving both the *name* and the *title*. 17. **Turned to blood**: 'In accordance with the general character of the narrative it might be expected that this miracle would bear a certain resemblance to natural phenomena, and therefore be one which Pharaoh might see with amazement and dismay, yet without complete conviction. It is well known that before the rise the water of the Nile is green, and unfit to drink. About the 25th of June it becomes clear, and then yellow, and gradually reddish, like ochre. This effect has been generally attributed to the red earth brought down from Sennaar, but Ehrenberg proves that it is owing to the presence of microscopic cryptogams and infusoria. The depth of the colour varies in different years; when it is very deep, the water has an offensive smell. Late travellers say that at such seasons the broad turbid tide has a striking resemblance to a river of blood. The supernatural character of the visitation was attested by the suddenness of the change; by its immediate connection with the words and acts of Moses, and by its effects. It killed the fishes, and made the water unfit for use, neither of which results follow the annual discoloration' (*Speaker's Commentary*). 18. **Fish . . . shall die**: the natives were largely dependent on the fish supplies from the Nile; and at least three species of Nile fish were held sacred — the oxyrhincus, the lepidotus, and the phagrus, or eel. **River shall stink**: nothing is more offensive than the smell of dead fish. 19. **Waters of Egypt**: all the waters of the river, whether drawn off in canals and dykes, or stored up in vessels in the houses. Everywhere Nile water was to turn red like blood. **Streams**: or natural branches of the river. **Rivers**: or canals. **Ponds**: probably cisterns or tanks in the villages. **Pools**: or reservoirs for irrigation purposes. It seems that Nile water is still kept in vessels for filtering before use. 22. **Did so**: *i.e.*, they so well imitated the result as to find Pharaoh an excuse for refusing to yield to the Divine commands. 'On a small quantity of water they succeeded so far as to satisfy Pharaoh, who was probably easy to satisfy, and perhaps so far to satisfy the courtiers.'

It should be remembered that the apparent results they produced were subject to no tests. 24. Digged round: *Van Lennep* has a most interesting explanation of this statement. He quotes from Marcel's *Modern Egypt*: 'As the swollen waters of the river pass over its banks and inundate the land, the heavier or sandy particles they bear are naturally deposited in its immediate vicinity, while the lighter and the vegetable substances are carried beyond and spread over the face of the plain. When the river retires within its banks, its waters percolate through the adjacent sand into a sort of reservoir formed by the underlying clay; and the inhabitants obtain this water by sinking wells of moderate depth in the neighbourhood of the river.' This account agrees with *Pococke's* statement, who says that 'all over the land of Egypt, if they dig down lower than the surface of the Nile (in its vicinity), they find water, though, the soil being mostly salt, the water is brackish.'

Hymn.

Scott's, 'Hasten, O sinner, to be wise, And stay not for the morrow's sun,' etc.

Outline for Teaching.

The points of the lesson may be gathered under these divisions:

I. *Pharaoh resisting Divine Commands.*

These were at first simply, kindly, firmly spoken, with sufficient signs of the authority of the speaker. Pharaoh found excuse for resisting in his magicians imitating the sign.

II. *Pharaoh coming under Divine Judgments.*

Explain how this affected him through the distress of his people and the dishonour of his gods.

III. *Pharaoh resisting Divine Judgments.*

Resting on the excuse that the judgment could not be supernatural because his magicians could imitate it.

We should be open to listen to the Divine voice, and humble enough to heed the Divine judgments. None can hope to resist God successfully.

Illustration.

THE FIRST PLAGUE.—'There seems something particularly appropriate in this first manifestation of Divine power inflicted on the great deity of the Egyptians. Probably there was nothing in the whole land of Egypt which they reverence as their god so much as the "Sacred Nile," for even to this day, so travellers tell us, mothers bathe their infants in it, believing it to possess some Divine and supernatural virtue. To see at once their favourite divinity converted into a source of pollution and disgust, to be compelled not only to abstain from daily bathings, but to fly from the stench of its empoisoned waters, and to be forced to dig wells to assuage their thirst, was of itself sufficiently humiliating. It could not but have convinced them of the utter helplessness of their god, although it might not, and did not, convert them to the belief in the One Jehovah.'—*Blunt.*

No. 14. [G. T. Ver. 21.] Feb. 17.

The Conversion of the Jailer.

(Read Acts xvi. 25–40.)

Leading Idea.

Earnest servants of the Lord Jesus find opportunities for serving Him wherever their lot may be cast.

Introduction.

Recall the incidents connected with the Pythoness girl, which led to public tumult, and the arrest and imprisonment of Paul and Silas. *Farrar* (*Life and Work of St. Paul*, vol. i. p. 493) gives suggestive explanations of the events. We give a few extracts. 'The slave-masters were touched in their pockets, and it filled them with fury. They could hardly, indeed, go before the magistrates and tell them that Paul by a single word had exorcised a powerful demon; but they were determined to have vengeance somehow or other, and in a Roman colony, composed originally of discharged Antonian soldiers, and now occupied partly by their descendants, partly by enfranchised freedmen from Italy, it was easy to raise a clamour against one or two isolated Jews. . . . They suddenly arrested Paul and Silas, and dragged them before the sitting magistrates. These

seem to have relegated the matter to the *duumviri*, who were the chief authorities of the colony, and who, aping the manners and the titles of Imperial Rome, had the impertinence to call themselves "Prætors." . . . The mob knew the real state of the case, and sympathized with the owners of the slave-girl, feeling much as the Gadarenes felt towards One whose healing of a demoniac had interfered with *their* gains. . . . As the proceedings were doubtless in Latin, with which Paul and Silas had little or no acquaintance, and in legal *formulæ* and procedures of which they were ignorant, they had no time to plead their citizenship until they were in the hands of the lictors. . . . The apostles were seized; their garments were rudely torn off their backs; they were hurried off, and tied by their hands to the *palus*, or whipping-post in the forum. . . . After seeing that a scourging of extreme severity had been inflicted, the Duumvirs flung Paul and Silas into prison, and gave the jailer special orders to keep them safely. Impressed by this injunction with the belief that his prisoners must have been guilty of something very heinous, and determined to make assurance doubly sure, the jailer not only thrust them into the dank, dark, loathsome recesses of the inner prison, but also secured their feet in the "wood," an instrument of torture resembling our "stocks" or "pillory."'

Explanations.

Ver. 25. **At midnight**: when, by reason of their pain and stiffness, they were unable to sleep. **Prayed and sang**: or 'in their praying broke forth into song.' Their heart-joy in God thus enabled them to rise above bodily suffering. Their song was probably one of the prayer-psalms of David. 'This perfect triumph of the spirit of peace and joy over shame and agony was an omen of what Christianity would afterwards effect.' Find such psalms as would be suitable for such an occasion. Christian *hymns* were not composed until later on. **Heard them**: or were eagerly listening to them. They were surprised to find that their suffering fellow-prisoners could even sing. But the hardened jailer was not kept awake. He slept soundly enough outside the prison door. 26. **Earthquake**: providential occurrence, meeting the need of God's suffering servants, and forming a response to their trust, and an answer to their prayers. There are records of such convulsions occurring at this time, which would be sufficiently strong at Philippi to produce the effects noted. 'Luke apparently reads the fact not as in itself miraculous, but as leading to a display of supernatural calmness and courage on the part of the apostles, and so to the conversion of the jailer.' **Doors were opened**: by the hinges being forced out of the walls, or by the bolts being strained out of their holes. **Bands . . . loosed**: these may have been fixed to staples in the walls. 27. **Killed himself**: suicide was a Roman soldier's refuge from dishonour. 'A gaoler who allowed a prisoner to escape forfeited his life.' 28. **Paul cried**: he was perfectly prepossessed, and probably heard the sword drawn from its sheath. 29. **For a light**: the darkness of the prison had materially added to the alarm produced by the earthquake. **Sprang in**: expressing impulsive eagerness. Sudden conviction seized him that these must be messengers of God, to whom God thus had given witness. 30. **Sirs**: a respectful address strangely contrasting with his former roughness. **To be saved**: he had no reason now to fear earthly penalties, so he must have meant 'saved from sin and its penalty.' No doubt the jailer had heard the exclamation of the Pythoness, 'These men . . . show unto us the way of salvation.' 31. **Believe**: not merely 'accept a truth concerning Jesus,' but 'trust in the person of Jesus' with a trust that finds expression in heart-surrender and life-obedience. **And thy house**: on condition of their sharing in the trust. 32. **They spake**: Silas shared in the work of teaching and preaching Jesus to the jailer's family and to the prisoners. 33. **Washed their stripes**: bathed, with soothing warm water, their torn and bleeding backs. Now he could not do enough for them. *Chrysostom* says, 'He washed and was washed: them from stripes, himself from sins.' **Baptized**: in some simple form, such as the water at command permitted.

35. Let those men go: either the Duumvirs had become convinced, upon reflection, of the unworthy haste of their action, or they had been superstitiously alarmed by the earthquake. **37. Being Romans:** *i.e.*, Roman citizens who could demand a fair and unprejudiced trial, and whose persons must not be touched before condemnation. 'The words, "I am a Roman," acted almost like a charm in stopping the violence of provincial magistrates.' **Privily:** or in a secret way, without explanation or apology. **38. Feared:** the consequences, if their hasty conduct had been reported at head-quarters. **39. They came:** humbling themselves before the men they had wronged.

Alterations in Revised Version.

Ver. 25, read *singing hymns*, and *were listening to them.* Ver. 26, read *prison-house.* Ver. 27, read *the jailer being roused out of sleep.* Read, *was about to kill himself.* For *fled*, read *escaped.* Ver. 29, read *trembling for fear.* Ver. 36, read *come forth, and go in peace.* Ver. 37, read *men that are Romans.*

Hymn.

Bonar's, 'All that I was, my sin, my guilt, My death, was all my own,' etc.

Outline for Teaching.

Fix attention on the part taken by Paul in these incidents.

I. *Paul under Unjust Sufferings.*

Recall the various forms of humiliation and pain he was called to endure, and show how the sense of Christ's presence gave him calmness and strength, and enabled him to sing when he could not sleep.

II. *Paul under Natural Calamities.*

What alarming and exciting things earthquakes are! Illustrate by recent one at Ischia. Yet the servant of God kept self-command when the tried Roman soldier was bewildered.

III. *Paul using Opportunity for preaching Christ.*

For such opportunity he was always on the watch. Ready to speak for Christ everywhere and to every one. What an example for us!

IV. *Paul asserting his Legal Rights.*

A time to suffer in silence, and a time to resist suffering. For others' sakes it is necessary for the Christian to claim his citizen rights.

Illustration.

SONGS IN PRISON.—When Madame Guyon was imprisoned in the Castle of Vincennes, in 1695, she not only sang but wrote songs of praise to her God. 'It sometimes seemed to me,' she said, 'as if I were a little bird whom the Lord had placed in a cage, and that I had nothing now to do but sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which Thou givest to them that love Thee in the midst of their great crosses;'—a sentiment which she embodied, during one of her imprisonments, in a touching little poem, which begins thus:—

'A little bird I am,
Shut from the fields of air;
And in my songs I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee.'
Teacher's Treasury.

A missionary writes:—'On one occasion some of the converts were apprehended, and unjustly put in prison. One of the party was the native preacher. They were kept in prison several days. The sabbath came round, and, though shut up, like Paul and Silas, they determined to worship God in the gaol. They sang aloud the praises of God. Their keepers came to forbid and scold them; the native preacher then began to preach to them. At length the chief officer of the zemindhar was obliged to set them at liberty, saying, "What can we do with these people? If we imprison them they sing; if we scold them they preach and argue."'

No. 15. [G. T. 2 Tim. ii. 19.] **Feb. 24.**

A Great Separation.

(Read Exod. viii. 20–32.)

Leading Idea.

God's mercies and deliverances, blending with God's judgments, make

the meaning of His judgments all the plainer.

Introduction.

Two great visitations had come before that recorded in our lesson, besides the changing of the Nile waters. By each plague Pharaoh seems to have been moved a little from his stubbornness, but, like a weak man, he at once returned to his evil way when the trouble was removed. Perhaps he excused himself by the notion that these plagues were only natural calamities taking somewhat excessive forms. So God made quite plain to him that they were Divine inflictions, by separating the Hebrews from any share in the common suffering.

The plague of frogs must have been very distressing and humiliating, for the frog was worshipped, and none might kill it; so the houses were crowded with the creatures, and a door could scarcely be opened without crushing them. Heki, 'the driver away of frogs,' was a female deity, and had the head of a frog, as also had the god Ptah, worshipped in southern Egypt, as the wife of Khaoum, the god of the cataracts of the Nile. 'The frog, as a symbol of renewed life after death, was connected with the most ancient forms of nature-worship in the country at large. It was embalmed and honoured with burial at Thebes.'

The plague of lice is not certainly understood. Mosquitoes may be meant. 'They are most troublesome towards October, *i.e.*, soon after the plague of frogs, and are dreaded not only for the pain and annoyance which they cause, but also because they are said to penetrate into the body through the nostrils and ears.' Sir S. Baker, however, describes the lice as a sort of tick, not larger than a grain of sand, which, when filled with blood, expands to the size of a hazel nut. He says of such a visitation, 'It is as though the very dust were turned into lice.'

Explanations.

Ver. 20. **Rise up early**: in hot countries work has to be done in the early morning, before the sun gains strength. Rising early to do a thing became a figure for doing it earnestly, putting your heart into it. **Forth to the water**: *Speaker's Commentary* suggests that on this occasion Pharaoh may have gone to the Nile 'with a procession, in order to open the solemn festival, which was held 120 days after the first rise, at the end of October or early in November, when the inundation is abating and the first traces of vegetation are seen on the deposit of fresh soil.' 21. **Swarms of flies**: the generation of these is dependent on the condition of the atmosphere; and 'the air was an object of worship, personified in the deity Shu, the son of Ra, the sun-god, or in Isis, the queen of heaven.' Exactly the kind of fly meant is uncertain. Probably it was the 'dog-fly,' of which it is said, 'Coming in immense swarms they cover all objects in black and loathsome masses, and attack every exposed part of a traveller's person with incredible pertinacity.' But as this dog-fly is not a pest in houses, it is suggested that it was the Kakerlague, a kind of beetle, which is injurious alike to the persons of men, to the furniture and fittings of houses, and to the crops in the fields. It is in favour of the Kakerlague that, like all beetles, it was sacred, and might not be destroyed. 22. **Sever . . . Goshen**: the part of the district in which the Hebrews were settled. 'This was a new feature, and one calculated to make a deep impression both on king and people.' **In the midst**: or middle; Hebrew, heart. God occupies the central and all-controlling place in the earth. 23. **I will put a division**: this previous notice made it impossible for Pharaoh to say that the exemption of the Hebrews was an *accident*. 24. **Land was corrupted**: *Kalisch* says, 'These insects (the Kakerlague) really fill the land, and molest man and beasts; they consume all sorts of materials, *devastate the country*, and are in so far more detrimental than the gnats, as they destroy also the property of the Egyptians.' 25. **In the land**: somewhere within the limits of Egyptian territory. This is an attempt at compromise: but we may never make compromises with God; simple, entire, hearty obedience He justly demands. 26. **Abomination of the Egyptians**: animals would have to be sacrificed which the Egyptians abominated having killed. 'The sacri-

ficial animals of the Hebrews—sheep, goats, and cattle—were all of them sacred animals, either to the Egyptians generally, or to the inhabitants of certain districts. A Theban could not endure the sacrifice of a sheep, nor a Mendesian that of a goat.' 'The extent to which the Egyptians carried their rage when a sacred animal was killed in their presence is illustrated by many facts in history. On one occasion a Roman ambassador, who had accidentally killed a cat, was torn to pieces by the populace. On another, war broke out between the Oxyrinchites and the Egnopolites, because the latter had eaten one of the fish considered sacred by the former. **Stone us**: not a legal form of punishment in Egypt, but the simplest form of expressing popular hatred. 28. **Not go very far**: for national reasons Pharaoh did not want to lose this industrious and thriving population. 29. **Deal deceitfully**: in withdrawing his promise as soon as the trouble was removed. For similar rebukes of kings, see 1 Sam. xiii. 13; xv. 16–23; 2 Sam. xii. 7–12; 1 Kings xxi. 20–22; Matt. xiv. 4, etc. 31. **Remained not one**: the agency used for their removal is not indicated. Perhaps it was a strong wind. *Dr. South* says, 'Flints may be melted (we see it daily), but an ungrateful heart cannot; no, not by the strongest and the noblest flame. The greatest favours to such an one are like the motion of a ship upon the waves; they leave no trace, no sign behind them; they neither repel nor win upon him. All kindnesses descend upon such a temper as showers of rain or rivers of fresh water falling into the main sea: the sea swallows them all, but is not at all changed or sweetened by them.

Hymn.

Watts's, 'The Lord Jehovah reigns, His throne is built on high,' etc.

Outline for Teaching.

Illustrate the following subjects:

I. *A New Judgment.*

Explain what it was, how it affected property and religious sentiment.

II. *A New Feature in Judgment.*

Strict limitation of it to the people of the stubborn king. This was designed to convince that the judgment was directly from Jehovah.

III. *A Compromise offered under Pressure of the Judgment.*

Show that it was refused, because entire obedience was required.

IV. *A Gracious Readiness to meet the Yielding King.*

At once Moses entreated for him, and the judgment was removed.

V. *A Wicked Return to the Old Stubbornness.*

Pharaoh by resisting his good impulses hardened his heart the more.

Illustration.

FLIES IN THE EAST.—*Pierotti* says, 'These insects sometimes cause no slight suffering in Palestine, as I can vouch from my own experience. However large or however small they be, they attack alike,—restless and rabid foes,—and make themselves insufferable in a thousand ways in every season and place, in the house and in the field, by day and by night. I have never, indeed, seen them in such quantities as Moses predicted (Exod. xxiii. 28; Deut. vii. 20), and as there must have been when two kings of the Amorites were driven from the country by them (Josh. xxiv. 12). According to the Talmud, they stung their enemies in the eyes, inflicting a mortal wound. Still, frequently, in 1857 and 1860, while I was encamped near the tents of the Bedawîn, in the neighbourhood of the Jordan, and to the south of Hebron, flies were brought in such numbers by the east wind, that all, beasts and men, were in danger of being choked by them, as they crept into our ears, noses, and mouths, and all over our bodies. My servant and I were the first to fly from this pest, as we were spotted all over like lepers with the eruption caused by their bites; the Bedawîn themselves were not slow to follow our example.'

No. 16. [G. T. 1 Thess. v. 21.] Feb. 24.

Truth Received and Rejected.

(Read Acts xvii. 1–15.)

Leading Idea.

The truth which God is pleased to send to us we should believe, but God wants our faith to be intelligent faith. God's truth asks to be received by both the *understanding* and the *heart*.

Introduction.

The opposition to the apostle at Philippi was mercenary, but now he was to suffer more serious opposition from religious bigotry. A party among the Jews was formed to resist his teaching, and follow him up to place after place, striving to destroy his influence.

Leaving Philippi, under the circumstances narrated in our last lesson, which should be recalled by questioning, 'Paul, Silvanus, and Timotheus took an easy day's journey of about 33 miles to the beautiful town of Amphipolis. It lies to the south of a splendid lake, under sheltering hills, three miles from the sea, and on the edge of a plain of boundless fertility. At Amphipolis there was no synagogue, and therefore no ready means of addressing either Jews or Gentiles. They therefore proceeded the next day 30 miles farther, through scenery of surpassing loveliness, to Apollonia. Here, again, they rested for the night, and the next day they advanced nearly 40 miles farther, to the far-famed town of Thessalonica, the capital of all Macedonia, and, though a free city, the residence of the Roman proconsul.'

'Thessalonica, which had previously borne the names of Emathia, Halia, and Therma, had been enlarged by Philip of Macedon, and named after his daughter. It was situated on the Thermaic gulf, and had grown into a commercial port of considerable importance. As such it had attracted Jews in large numbers. Its modern name is *Saloniki*. There is still a large Jewish population there.'

Berea lay south of Thessalonica, not far from Pella, on the banks of the Astrœus. Its modern name is Verria. Here also there was a Jewish population.

Explanations.

Ver. 1. **A synagogue**: compare the proseucha at Philippi. 2. **Manner was**: or according to his established custom. **Went in**: joined them in the synagogue worship. As a stranger rabbi he would be received courteously, and his message at first heard respectfully. **Reasoned with them**: drawing their attention to Scripture passages, and arguing that the Messiah depicted exactly matched the Christ, of whose life and death he had brought the report. 3. **Needs have suffered**: the Jews seem to have neglected those portions of prophecy which pictured a suffering Messiah, such as Psalm xxii., and Isa. liii. They expected a patriot-conqueror, like Judas Maccabæus. **This Jesus**: *i.e.*, Jesus of Nazareth. **Is Christ**: or Messiah; Christ is the Greek form of the Hebrew word. 4. **Believed**: accepted the truth which Paul declared, and yielded themselves to Jesus as disciples, followers, and servants. **Consorted with**: sought their company day by day, so that they might learn more of Jesus. **Devout Greeks**: serious and religious Gentiles, who had no Jewish prejudices to keep them from receiving Christ as the Saviour. The Thessalonian Church chiefly consisted of converted Gentiles. **Chief women**: women in good social position. In the West the apostles found freer access to women than was permitted in the East. 5. **Moved with envy**: at the success won by these stranger teachers. **Lewd fellows**: idlers of the market-place, who were always ready to join in any tumult. This class probably depended partly for their livelihood on the distribution of portions of the sacred animals. They would easily be roused against any who opposed the sacrificial system. **House of Jason**: where the teachers lodged. **Out . . . people**: 'Thessalonica was a free Greek city, and the Jews accordingly, in the first instance, intended to bring the matter before the popular *ecclesia*, or assembly. 6. **Rulers**: *politarchæ*. An inscription found on an arch that recently spanned one of the streets of Saloniki shows this to have been the precise designation of the city rulers. **Turned the world upside down**: a figure of speech for 'making a great commotion,' 'upsetting everything,' altering received beliefs and customs. 7. **Another king**: this specious accusation was made to compel the rulers to treat the matter as one of incipient rebellion against the Roman authority. 9. **Taken security**: either that he would harbour them no longer, or that he would see that they committed no act of rebellion. Jason gave security for their good behaviour. We should say he was 'bound over to keep the peace.' 10. **Immediately**: the same night. Note that Timotheus remained behind, as he had not been prominent, and

could stay to further instruct the Thessalonian converts. **Berea**: see *Introduction*. 11. **More noble**: *i.e.*, better disposed, more intelligent, more ingenuous and candid. 'One of the very few instances of St. Paul being well received by his countrymen, for whose spiritual welfare he yearned so earnestly' (Rom. ix. 3). **Readiness of mind**: willingness to be instructed. **Searched the Scriptures**: being determined to see and learn for themselves. They examined all the passages that could be supposed to refer to Messiah. 12. **Therefore**: because they thus searched the Word. 13. **The Jews**: *i.e.*, the envious and prejudiced section, who had taken up such a strong enmity against the apostle. 14. **Sea**: evidently with the intention of getting him away in a ship so that his destination might not be known. 15. **Conducted him**: for the sake of his safety.

Alterations in Revised Version.

Ver. 3, read *it behoved the Christ to suffer*. Also read *Jesus, whom, said he, I proclaim unto you, is the Christ*. Ver. 4, for *believed*, read *were persuaded*. Ver. 5, for *envy*, read *jealousy*. For *lewd*, read *vile*. For *baser sort*, read *rabble*. Ver. 11, read *examining the Scriptures daily*. Ver. 12, read *Greek women of honourable estate*. Ver. 13, read *stirring up and troubling the multitudes*. Ver. 14, read *as far as to the sea*.

Hymn.

C. Wesley's, 'Father of all, in whom alone We live and move and breathe,' etc.

Outline for Teaching.

Here the chief point is the relation of the Apostolic message to the Scriptures, understanding, of course, the *Old Testament* Scriptures.

I. *The Scriptures used as Proof of the Gospel Message.*

Show what passages Paul would argue from, and how he would match the prophecy with the records of the life and death and resurrection of Jesus.

II. *The Scriptures a Power of Persuasion on Devout Minds.*

Explain that only open and sincere hearts can be persuaded. Prejudice blinds and hardens.

III. *The Scriptures searched and examined by Earnest People.*

Commend the example of the Bereans. Explain what they did. Show that thus they proved to have a noble, inquiring, intelligent disposition. And indicate what a firm personal hold of Christian truth they were thus enabled to gain. Impress the *Leading Idea* and the *Golden Text*.

Illustration.

UPROAR IN THESSALONICA.—'The account given by St. Luke of the crisis which brought about the termination of St. Paul's connection with Thessalonica is in minute accordance with sundry details that are otherwise known. When the house of Jason is assaulted, mention is made of certain magistrates who are called *politarchs*, a name not met with in ancient literature, but one that has been discovered on a local monument, and which is therefore shown to be strictly appropriate; but not only so, in the same inscription occur three of the very names that were found here—Sosipater, Secundus, and Gaius. In like manner, here we have no allusion to lictors as at Acts xvi. 35, 38, where, in the *colony* of Philippi, they would naturally be seen; but, on the other hand, a free assembly of the "people" is described as that superior authority to which the offenders are amenable, as having exposed themselves to judicial investigation for disregard of the rights and liberties of a "free city." Such undesigned coincidences in corroboration of the narrative are of priceless importance, because entirely beyond the most astute and cautious of fabricators.'—*Professor Leathes, in Church Sunday School Magazine.*

No. 17. [G. T. Dan. iv. 35.] **March 2.**

The Universal Ruler.

(Read Exod. ix. 13–23.)

Leading Idea.

'He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?' (See *Golden Text*.)

Introduction.

Our lessons skip over the fifth and sixth plagues, but, to maintain the connection of events, some introductory references to them should be made, and the influence they exerted on Pharaoh's character and conduct.

Explaining the fifth plague, *Dr. Geikie* says, 'It touched the honour of the Egyptian religion in one of its tenderest points: the worship of Isis and Osiris, to whom the cow and the ox were sacred, and of the great god Amon, of whom the ram was the living symbol. The sacred cow, the ox Apis, and the calf Mnevis, were in fact their greatest deities. . . . At the close of the inundation (this plague probably occurred), when the water is very foul; for murrain has been noticed to occur at that season. Murrain is even yet not uncommon in Egypt, and sometimes is very fatal. Thus, in 1842 the rinderpest swept off great part of the cattle of all kinds, and in 1786 they were almost exterminated by a similar disease.

Explaining the significant action of Moses recorded in ver. 8, the *Speaker's Commentary* says, 'The act was evidently symbolical; the ashes were to be sprinkled towards heaven, challenging so to speak, the Egyptian deities, and especially it may be Neit, who bore the designation: "The Great Mother Queen of Highest Heaven," and was worshipped as the tutelary goddess of Lower Egypt. There may possibly be a reference to an Egyptian custom of scattering to the winds ashes of victims offered to *Sutech*, or Typhon. Human sacrifices said to have been offered at Heliopolis under the Shepherd dynasty were abolished by Amosis I., but some part of the rite may have been retained, and the memory of the old superstition would give a terrible significance to the act.'

'Cutaneous eruptions of extreme severity are common in the valley of the Nile;' in this case the plague probably took the form of inflammatory and ulcerous tumours. Compare the affliction of Job.

For the expression in ver. 12, 'The Lord hardened the heart of Pharaoh,' compare Rom. i. 28. Because he had twice hardened himself, God now, in judgment, hardened him.

Explanations.

Ver. 13. **Rise up early**: compare chap. vii. 15; viii. 20. Evidently the morning was the time when alone the king could be seen abroad; and we may well suppose that he had refused to allow Moses access to the palace. 14. **At this time**: now in immediate succession. **All my plagues**: what terrible ones Jehovah had yet at command, Pharaoh might imagine from the woes which had already fallen upon him. Yet none of us can really tell what arrows are yet in the Lord's quiver, which may pierce us through and through. None of us dare to contend with the Almighty God. **Upon thine heart**: afflictions falling on his people and property would not fail to affect the feelings of the king. God's later judgments did influence Pharaoh for a time. 15. **Thee and thy people**: the plagues were henceforth to bear directly on the persons and the food of the people. But the verse should be rendered thus: 'And now I might have stretched out mine hand, and smitten,' etc.; that is, God might once for all have settled the contest by the destruction of Pharaoh, but He purposed yet to give him opportunity for repentance and obedience. 16. **Raised thee up**: literally, made thee stand, kept thee alive, borne with thee so long. **Name may be declared**: *i.e.*, Pharaoh was not spared for any deserts of his, but for the sake of others, to whom he would be an example and warning; and for the sake of the honour of Jehovah, whose patient mercy even with stubborn sinners would be gloriously illustrated. 17. **As yet**: still, even up to now. 18. **Grievous hail**: perilous for all living things left in the open fields. Hail is unusual in Egypt in the later months of the year, but travellers record instances of severe thunderstorms accompanied with hailstones, sometimes as large as walnuts. 19. **Send now**: the obedience of the king to this simple command would show whether he believed the Divine threatening. 20. **Feared the Lord**: it enhances the sin of Pharaoh that some of his people had learned the lesson of the former judgments, and were led, by their fears, to obey the Divine Word. 23. **Fire ran along**: reference is to the lightning. 'The expression is

peculiar (literally, "fire walked earthwards"), and appears to describe a succession of flashes mingled with the hail.' 'There is no doubt that the electric fluid occasionally takes a form which has something of permanency, continuing several seconds, or even minutes, either stationary or with a slow motion. Appearances of this kind have been called "fire-balls," and indicate an excessive electrical disturbance, involving great peril to life and property.'

Hymn.

Watts's, 'Jehovah reigns, His throne is high, His robes are light and majesty,' etc.

Outline for Teaching.

I. *A New Divine Threatening.*

Vers. 13, 14, 18. A succession of plagues should come upon the obdurate king, and the first of them should be an alarming and destructive storm.

II. *A Gracious Divine Explanation.*

Vers. 15, 16. The explanation sounds severe, yet is it full of mercy, for it reveals God's patience, forbearance, and long-suffering, and gives even wilful Pharaoh new opportunities and space for repentance. 'In wrath our God ever remembers mercy.'

III. *A Testing Divine Requirement.*

Ver. 19. It would show whether the Divine threatening was really believed. Pharaoh's obedience in this little matter might have helped him towards obedience to the greater Divine command.

IV. *A New Divine Judgment.*

Vers. 22, 23. The new feature is that the food and clothing of man were now directly affected. First plagues were *annoyances;* the second series affected *property;* the last directly affected *men* in their persons and their families. Compare the way in which Job's trials advanced from his property to his person.

'Fear Him who can cast body and soul into hell; yea, I say unto you, *Fear Him!*'

Illustrations.

GOD'S WARNINGS.—'On some hearts "God's warnings make no more lasting impression than the paddle-wheels on the water—creating a violent agitation for a few minutes, leaving a whitened track for a brief space longer, which, melting away from view, all becomes as it had been before.' "—*A. L. O. E.*

HAIL IN EGYPT.—'We must not suppose that all the servants and all the cattle of the Egyptians that were abroad at the time the hail fell died; they all felt the hailstones, and several of them were killed. Though it hails sometimes as well as rains, yet fatal effects are not wont to follow in that country. For divers people, then, to have been killed by the lightning and the hail, besides cattle, was an event that Moses might well say had never happened there before from the time it began to be inhabited. Moses, by representing this as an extraordinary hail, supposed that it did sometimes hail there, as it is found to do, though not as in other countries. The not raining in Egypt is to be understood in the same manner.'—*Harmer.*

No. 18. [G. T. Ver. 28.] **March 2.**

Paul at Athens.

(Read Acts xvii. 16–34.)

Leading Idea.

The same gospel message can be adapted to all classes of men, learned or ignorant, high or low, rich or poor.

Introduction.

Farrar thus indicates the circumstances under which Paul was brought to this great city of Arts and Philosophy: 'And so—once more in his normal condition of a fugitive—Paul left Berea. He was not alone, and either from the weakness of his eyesight, or from his liability to epilepsy, all his movements were guided by others. "The brethren" sent him away to go seawards, and there can be little doubt that they led him sixteen miles to the colony of Dium, whence he sailed for Athens. That he did not proceed by land seems certain. It was the longer, the more expensive, the more dangerous, and the more fatiguing route. If St. Paul was so little able to make his way alone that, even by the sea route, some of the Berean brethren were obliged to accompany him till they left him safe in lodgings at Athens, it is clear that by the land route their difficulties,

to say nothing of the danger of pursuit, would have been much increased. The silence of St. Luke as to any single town visited on the journey is conclusive, and we must suppose that some time in autumn St. Paul embarked on the stormy waves of the Mediterranean, and saw the multitudinous and snowy peaks of Olympus melt into the distant blue. He sailed along shores of which every hill and promontory is voiceful with heroic memories; past Ossa and Pelion, past the coast of Thermopylæ, along the shores of Eubœa, round the "marble steep" of Sunium, where the White Temple still stood entire, until his eye caught the well-known glimpse of the crest and spear-head of Athene Promachos on the Acropolis—the helm was turned, and, entering a lovely harbour, his ship dropped anchor in full sight of the Parthenon and the Propylœa.'

Explanations.

Ver. 16. **Waited for them**: *i.e.*, for Silas and Timotheus. His dependence on them seems to suggest some serious bodily infirmity, which kept him from his customary preaching. **Spirit was stirred**: so that he overcame his infirmity, and began to speak to the people as he could find opportunity. **Given to idolatry**: or 'full of idols.' 'The entire city was, as it were, one altar; and twice as many religious festivals were held there as by any other people.' 'Hermes-busts at every corner, statues and altars in the *atrium*, or courtyard, of every house, temples and porticoes and colonnades, all presenting what was to him the same repulsive spectacle.' 17. **Devout persons**: seriously religious persons, who may have been proselytes or Greeks. People who were earnestly seeking the truth would be ready to listen to so sincere a man as Paul. **Market**: place of daily assembly. An open space with colonnades, devoted to political business and philosophical discussion. Athenians met daily in it for two or three hours in the forenoon. 18. **Epicureans**: followers of Epicurus, who taught that men should only seek after things that were *pleasant*. **Stoics**: followers of Zeno, who met in the Stoa Pœcile, or Painted Porch. Zeno taught that men should be so calm and self-contained as not to heed either pleasure or pain. **Babbler**: a scornful term, meaning one who picks up scraps of knowledge, and chatters them in no orderly or useful way. **Strange gods**: they made resurrection into a person; and Jesus they had never heard of. In the Greek mind there is a strong tendency to personify all attributes and abstract thoughts. 19. **Areopagus**: or Mars' Hill. The place where a solemn court was held. Probably Paul was only taken there as a convenient place for carrying on a discussion. **New doctrine**: it might indeed seem new to them, for it proclaimed one God, the unity of the human race, man's sin, a judgment to come, and a way of salvation from sin and from its penalty. 21. **Tell some new thing**: a very frequent condition of over-civilized people, among whom are many wealthy idlers, who are on the daily outlook for some new excitement. 22. **Stood**: recall to mind Raphael's cartoon. Note Paul's characteristic attitudes. **Too superstitious**: not a good translation; better read, 'very religious.' Paul would be sure to begin with conciliatory expressions. 23. **Your devotions**: or the gods that ye worship. **Found an altar**: this denotes that the altar Paul had noticed was not a prominent one. It may have been an obscure altar, but it served Paul for a text. **Ignorantly worship**: the Being of whose existence you know, but whose name you do not know. 'To the insinuation that he was a setter forth of strange gods, the apostle replied by reminding them that they, not satisfied with all the variety of polytheism, were already worshipping an unknown God.' 24. **God**: the one, the only. **Made the world**: it would seem that *creation* was a new idea to the Greek mind. Their philosophers made out that the world developed out of some atoms of existing matter. **Dwelleth . . . hands**: in this figure Paul teaches the second great truth revealed to the Jews—God is a *Spirit*. 25. **Men's hands**: or with the gifts brought in men's hands. 26. **Of one blood**: the unity of the race is here viewed in connection with the truth of God's Creatorship. There are no *things* and no *beings* that He did not make. **Bounds . . . habitation**: geographi-

cal positions in which the several nations are located. God set Athenians in that lovely land of Greece. God endowed Athenians with their special artistic and philosophical gifts. 27. **Seek the Lord**: who can be found out and known, in some degree, through His works. 28. **In Him we live**, *etc.*: compare Dan. v. 23: 'God is the Preserver and Sustainer, as well as the Creator.' **Own poets**: Aratus and Cleanthes. 29. **Godhead . . . like gold**: He must be like His offspring, and they are better far than gold, &c. 30. **Winked at**: passed lightly over; made as if He did not see. **To repent**: change their minds on receiving the fuller revelation of Himself in Jesus, His Son. 31. **Will judge**: the moral conduct of all in the light of this last revelation.

Alterations in Revised Version.

Ver. 16, for *stirred*, read *provoked*. Read *full of idols*. Ver. 17, for *disputed*, read *reasoned*. Ver. 19, read *took hold of him*. For *doctrine*, read *teaching*; read *which is spoken by thee*. Ver. 21, read *sojourning there*. Ver. 22, read *somewhat superstitious*, margin, *religious*. Ver. 23, read *objects of your worship*. *To an Unknown God*. For *whom*, read *what*; read *worship in ignorance*. Ver. 26, omit *blood*. Ver. 29, read *being then the offspring of God*. Ver. 30, read *the times of ignorance therefore God overlooked*.

Hymn.

H. F. Lyte's, 'Praise, my soul, the King of heaven, To His feet thy tribute bring,' etc.

Outline for Teaching.

I. *Paul's Impulsiveness.*

Though sick and suffering, he was moved to work by the sight of the idolatry.

II. *Paul's Daily Conversations.*

Compare the work of Socrates. Paul made opportunities by his energy.

III. *Paul's Great Address.*

Where; under what circumstances? Bring out its points—God the Creator; the Spirit; the Father of men; the Judge. To His revealed will in Christ Jesus men should give heed.

IV. *Paul's Success and Failure.*

As still, some heeded; some scoffed; some put off decision.

Illustrations.

EPICUREANS AND STOICS.—'The Epicureans were followers of Epicurus, an Athenian philosopher, about 300 years B.C. They denied Providence, the resurrection, and the soul's immortality, and taught that happiness consisted in sensual pleasure. The Stoics were a Grecian sect, and followers of Zeno, who died B.C. 260. They received their name from Zeno having taught in the Stoa, or portico, at Athens. The Stoics taught that matter was eternal; that external evils were imaginary; that virtue was its own reward, without any future rewards or punishments; and that finally all spirits would be absorbed in the Deity. They believed that all things and God Himself were the subjects of fate.

In Europe, the Greek philosophy was the most prevalent, and the Greek character showed its tendency in subtle disquisition. Two only of the Grecian sects are mentioned in Scripture, the Epicureans and Stoics. The first held that God took no concern in the affairs of the universe, but dwelt in some distant region; and the second held that He was the soul of the world. (In fact, the one, while admitting the existence of a God, believed that the world was made by chance, and that no Providence ruled over it; the founder of the other believed that God did make the world, but, like Epicurus, said it was left to its fate afterwards.) They agreed, however, in maintaining that the Greeks were superior to all other nations. The apostle rebuked both, alternately correcting their errors and revealing to them the great doctrines of the resurrection and the atonement of Christ. A knowledge of their views explains his appeal, rebukes "reserve" in the exhibition of the gospel, and illustrates the simplicity and dignity of truth.'—*Dr. Angus's Bible Handbook.*

MARS' HILL.—Mars' Hill, the Hill of Mars' or Ares, better known by the name of Areopagus, was a rocky height in Athens opposite the western end of the Acropolis, from which it was separated by a valley. It is memorable as the meeting-place of the Council of Areopagus, often called the Upper Council to distinguish it from the Council of Five Hundred which met in the valley. It was the most ancient

of all the Athenian courts, and though at first simply a criminal tribunal, dealing with the more serious criminal offences, it was subsequently endowed by Solon with extensive powers of a censorial and political nature. It consisted of all persons who had held the office of Archon and who were members of it for life. It has been supposed by some that St. Paul was brought before this council, but there is no trace of any judicial proceedings. Paul 'disputed daily' in the 'market,' which was south of Areopagus, and, attracting great attention, 'certain philosophers' probably brought him up by the stone steps, which still remain, to the Areopagus above, that they might hear him conveniently, seating themselves upon the stone benches usually occupied by the council, while the multitude stood upon the steps and in the valley below.

ATHENIAN IDOLATRY. — 'Diogenes Laërtius, who wrote about the year 210 B.C., in the *History of Epimenides*, who is supposed to have flourished nearly six hundred years before Christ, relates of him the following story:—That, being invited to Athens for the purpose, he delivered the city from a pestilence in this manner:—"Taking several sheep, some black, others white, he had them up to the Areopagus, and then let them go where they would; and gave orders to those who followed them, wherever any of them should lie down, to sacrifice it to the god to whom it belonged: and so the plague ceased. Hence," says the historian, "it has come to pass, *that to this present time may be found in the boroughs of the Athenians* ANONYMOUS *altars*—a memorial of the expiation then made." These altars, it may be presumed, were called *anonymous*, because there was not the name of any particular deity inscribed upon them. Pausanias, who wrote before the end of the second century, in his description of Athens, having mentioned an altar of Jupiter Olympus, adds, "And nigh unto it is an altar of *unknown gods*." Lucian, who wrote about the year 170, makes Critias swear *by the unknown god of Athens;* and afterwards has these words:—"But let us find out *the unknown god of Athens;* and, stretching our hands to heaven, offer him our praises and thanksgivings." This is a very curious and a very important coincidence. It appears beyond controversy, that altars with this inscription were existing at Athens at the time when St. Paul is alleged to have been there. It seems, also (which is very worthy of observation), that this inscription was *peculiar* to the Athenians. There is no evidence that there were altars inscribed "To the unknown god" in any other country. Supposing the history of St. Paul to have been a fable, how is it possible that such a writer as the author of the Acts of the Apostles was, should hit upon a circumstance so extraordinary, and introduce it by an allusion so suitable to St. Paul's office and character?'—*Paley's Evidences*, ii. vi. 41.

THE DESK.

OUTLINE ADDRESSES ON 'INTERNATIONAL' GOLDEN TEXTS.

'*Whose heart the Lord opened.*'—ACTS xvi. 14.

Describe the scene at the 'place of prayer.' A few godly women assembled for mutual worship. An enclosed spot, open to the sky, and, hard by, the pleasantly flowing river. Some pious visitors to the town join them, and earnest conversation follows. One of those visitors especially has so much to say, and such power in saying it. And God is present with that company, opening one heart, at least, to receive the message of eternal life.

Let the point to be enforced be this—God the Spirit can *alone* save souls; He saves through the medium of the revealed and preached Word; but He works differently in each heart, though always in perfect wisdom and gracious adaptations.

Illustrate this by comparing other cases of Bible conversion with this of Lydia. Such cases as those of Jacob, Manasseh, Eunuch of Queen Candace, Saul of Tarsus, Jailer at Philippi, etc.

'*Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*'—ACTS xvi. 31.

This is the gospel message, and the gospel demand, wrapped up in a sentence. Illustrate these points:

I. The *nature* of the faith required. Distinguish between intellectual acceptance of an opinion, or statement, and trust in a person. Show how both unite in the faith that saves.

II. The *object* of the faith required. Here distinctly a person. Show how much is gathered up in the name. *Jesus* sets Him before us as Saviour from sin. *Christ* sets Him before us as anointed of God to His saving work. *Lord* reminds us that God has 'highly exalted Him, and given Him a name that is above every name,' and so He has the right to ask our faith, our love, and our allegiance.

III. The *signs* of the faith required. For if we have the true and worthy faith in Christ there will surely be signs. We shall turn from our evil ways. We shall become disciples of Christ, and want to learn and do His will. We shall be thinking much of Him. We shall be talking of Him to others. We shall be trying to honour Him by good conduct. We who *believe* will be found careful to maintain *good works*.

'*Prove all things; hold fast that which is good.*'—1 THESS. v. 21.

Illustrate by the way in which everything is now analysed and tested; for instance, the water and the milk we drink, the food we eat, our gold and silver, our clothes and jewels.

We ought to be just as careful to test the opinions offered for our acceptance, for in these things we may so soon be deceived. Give cases of plausible theories that, when tested, prove worthless. The Bereans were noble because they were not prepared to believe everything, but proved opinions by searching the Scriptures.

Now opinions or teachings about religion may be tested by the application of two perfectly sure and satisfactory tests.

I. Do they agree with God's *revealed and written word?*

II. Do they practically work out what is *righteous and good?*

By these test the message of salvation which Paul preached, and show how triumphantly it stands the test. Then we also are bound to believe it, and to accept it.

'*For we are also His offspring.*'—ACTS xvii. 28.

A quotation out of a heathen poet's book, but the expression of a deep and most precious truth. It does not say we are *things* which He has made. Nor does it say that we are mere *creatures*. It affirms a higher relation—we are *offspring, children;* God is our Father.

I. *For what purpose did Paul use the poet's words?*

To point his argument that images of wood and stone could not worthily represent God. If He is our Father, He must be *like us*. You cannot represent a man by a carved block, and you must not represent God thus. If God is our Father, then He is one whom we may *love*, and *trust*, and *obey*, and *serve*. And in His *love* will be our *life*.

II. *For what purpose may we use the poet's words?*

To impress our duties to God. Show what duties children owe to their parents. If we are God's offspring, then all these duties, in holy measures, we owe to God. What is the chief end of man? To glorify God. And what is the chief duty of children? To reverence, honour, love, and obey their Father-God.

"I am glad that my own University has, by the preparation of this series of 'Oxford Bibles for Teachers,' taken a new step for the promotion of the careful study of the Word of God."—
ARCHBISHOP OF YORK.

"The 'Oxford Bible for Teachers' is as valuable a present as one might wish to give or receive."—SPURGEON.

"I have been much struck with the vast amount of really useful information, which has been brought together in a small compass, in the 'Oxford Bible for Teachers' as well as the accuracy with which it has been compiled."—
VERY REV. J. J. S. PEROWNE, D.D., DEAN OF PETERBOROUGH.

"It will be greatly sought after as a most acceptable present."—
VERY REV. R. PAYNE SMITH, D.D., DEAN OF CANTERBURY.

"I consider the 'Oxford Bible for Teachers' to be simply the most valuable edition of the English Bible ever presented to the public."—THE VERY REV. C. P. EBICKELL, D.D., DEAN OF ELY.

"I know of nothing that can be compared to it for fulness of information or accuracy of treatment."—
BISHOP OF DERRY.

THE OXFORD BIBLE FOR TEACHERS

CONTAINS—

A History of the Bible. Greek, Syriac, Latin, and English Versions.
Notes on the Old and New Testaments and the Apocrypha.
Summaries of the Books.
Historical Summary of the Interval between the Old and New Testaments.
An Account of Jewish Sects and Parties.
Itinerary of the Journeyings of the Israelities to their Settlement in Canaan.
Chronological Tables and Lists of Miracles and Parables in the Old and New Testaments.
Lists of the Names, Titles, and Offices of Christ. Prophecies relating to Christ. Recorded appearances of Christ after His Resurrection.
Special Prayers recorded in Scripture.
Alphabetical Tables of the First Line of each Psalm.
A List of Quotations from the Old Testament in the New Testament.
References to the Old Testament, being not exact quotations. References in the New Testament to Incidents Recorded in the Old Testament.
Harmony of the Gospels.
Paul's Missionary Journeys and Voyage to Rome.
Geography and Topography of Palestine.
Mountains, Rivers, Lakes, &c., of Scripture.
Ethnology.
Animals named in the Bible; their English, Hebrew, and Greek Names and Description.
Summary of Mammalia of the Bible.
Fisheries of Palestine, with their Products.
Aquatic Animals.
Birds found in Palestine; their English, Hebrew, and Greek Names. Specimens found by Palestine Explorers, with Remarks.
Trees, Plants, Flowers; their English, Hebrew, Greek, and Botanical Names, with Remarks upon each.
Geology of Bible Lands, Mineral Substances, Metals, and Precious Stones.
Music and Musical Instruments.
Tables of Weights and Measures, Time and Money.
A Glossary of Antiquities, Customs, &c.
Words Obsolete or Ambiguous.
The Oxford Index to the Holy Scriptures.
The Oxford Concordance.
Dictionary of Scripture Proper Names.
An Indexed Atlas, &c.

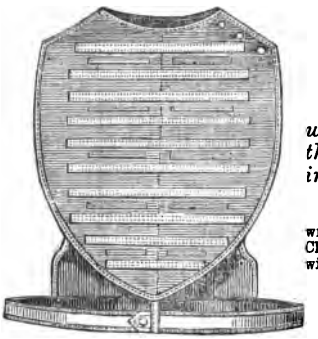
THE OXFORD BIBLE FOR TEACHERS is issued in Ten sizes, and the Text is arranged in each so as to correspond page for page with all the others. Six of these sizes are printed on best rag-made printing paper, and vary in price from 3s. 6d. to 42s. Four sizes are printed on a kind of India Paper, which is extremely thin and light, and at the same time very opaque and strong. By using it the size and weight of the volumes are materially diminished. They vary in weight from 12½ ounces to 22 ounces, and in price from 7s. to 31s. 6d. Neither of these four sizes exceed an inch in thickness. THEY ARE SOLD AT ALL BOOKSELLERS.

"These admirable Bibles must tend to extend the fame even of the Oxford Press."—MR. GLADSTONE.

"I can hardly imagine a Bible for Teachers being made more complete or more beautiful."—
CANON IN CHARGE OF DIVINITY SCHOOL, DURHAM.

London: Henry Frowde, Oxford University Press Warehouse, Amen Corner.

DARLOW & CO.'S



MAGNETINE
LUNG INVIGORATORS,
25s., 30s., and 35s.

The magnetic influence of this appliance, which penetrates the tubes and tissues of the Lungs, has in many cases given almost immediate relief, and effected rapid cures.

On the 3rd October, 1883, the Rev. J. CHARLESWORTH writes:—"Will you be good enough to forward one of your Chest Protectors? I have worn one during several winters, with great benefit."

Pamphlets Post Free.

443, STRAND, LONDON.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE are effectually cured, without the aid of the lancet or knife, by

E. Burgess's Lion Ointment and Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from E. BURGESS, 66, High-street, and 1A, Red Lion-street, Wandsworth, London, S.W.

HOLLOWAY'S OINTMENT

AN INFALLIBLE REMEDY FOR BAD LEGS, BAD BREASTS

OLD WOUNDS, and SORES. If effectually rubbed on the Neck and Chest, as salt into meat, it cures SORE THROATS, DIPHTHERIA, BRONCHITIS, COUGHS, COLDS, and even ASTHMA. Wonderfully efficacious for GLANDULAR SWELLINGS, GOUT, and RHEUMATISM. Also for SKIN DISEASES it is unequalled, particularly if Holloway's Pills be taken to Purify the Blood

---

VALUABLE HOUSEHOLD MEDICINE.

WHELPTON'S VEGETABLE PURIFYING PILLS. TRADE MARK.

ESTABLISHED 1835.

BY THE USE OF WHICH

DURING UPWARDS OF FORTY YEARS

MANY THOUSANDS OF CURES HAVE BEEN EFFECTED.

Numbers of which cases had been pronounced INCURABLE! The numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS; also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being A DIRECT PURIFIER OF THE BLOOD and other fluids of the body. Many persons have found them of great service both in relieving and preventing SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints. Sold in boxes, price 7½d., 1s 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London, and by all Chemists and Medicine Vendors at Home and Abroad. Sent free by post in the United Kingdom for 8, 14, or 33 stamps.

IMPORTANT FAMILY MEDICINE.

TRADE MARK.

CAMOMILE PILLS,

THE

MOST CERTAIN PRESERVER OF HEALTH,

A MILD, YET SPEEDY, SAFE, AND

EFFECTUAL AID IN CASES OF INDIGESTION

AND ALL STOMACH COMPLAINTS,

AND, AS A NATURAL CONSEQUENCE,

PURIFIER OF THE BLOOD AND SWEETENER OF THE WHOLE SYSTEM.

INDIGESTION is a weakness or want of power of the digestive juices in the stomach to convert what we eat and drink into healthy matter for the proper nourishment of the whole system. It is caused by everything which weakens the system in general, or the stomach in particular. From it proceed nearly all the diseases to which we are liable; for it is very certain that if we could always keep the stomach right we should only die by old age or accident. Indigestion produces a great variety of unpleasant sensations; amongst the most prominent of its miserable effects are a want of, or an inordinate appetite, sometimes attended with a constant craving for drink, a distension or feeling of enlargement of the stomach, flatulency, heartburn, pain in the stomach, acidity, unpleasant taste in the mouth, perhaps sickness, rumbling noise in the bowels; in some cases of depraved digestion there is nearly a complete disrelish for food, but still the appetite is not greatly impaired, as at the stated period of meals persons so afflicted can eat heartily, although without much gratification; a long train of nervous symptoms are also frequent attendants, general debility, great languidness, and incapacity for exertion. The minds of persons so afflicted frequently become irritable and desponding, and great anxiety is observable in the countenance; they appear thoughtful, melancholy, and dejected, under great apprehension of some imaginary danger, will start at any unexpected noise or occurrence, and become so agitated that they require some time to calm and collect themselves; yet for all this the mind is exhilarated without much difficulty; pleasing events, society, will for a time dissipate all appearance of disease; but the excitement produced by an agreeable change vanishes soon after the cause has gone by. Other symptoms are, violent palpitations, restlessness, the sleep disturbed by frightful dreams and startings, and affording little or no refreshment; occasionally there is much moaning, with a sense of weight and oppression upon the chest, nightmare, &c.

It is almost impossible to enumerate all the symptoms of this first invader upon the constitution, as in a hundred cases of *Indigestion* there will probably be something peculiar to each; but be they what they may, they are all occasioned by the food becoming a burden rather than a support to the stomach; and in all its stages the medicine most wanted is that which will afford speedy and effectual assistance to the digestive organs, and give energy to the nervous and muscular systems—nothing can more speedily, or with more certainty, effect so desirable an object than *Norton's Extract of Camomile Flowers.* The herb has from time immemorial been highly esteemed in England as a grateful anodyne, imparting an aromatic bitter to the taste and a pleasing degree of warmth and strength to the stomach; and in all cases of indigestion, gout in the stomach, windy colic, and general weakness, it has for ages been strongly recommended by the most eminent practitioners as very useful and beneficial. The great, indeed only, objection to its use has been the large quantity of water which it takes to dissolve a small part of the flowers as

In crown 8vo, handsomely bound, price 5s. each volume, post free.

THE

BIBLICAL MUSEUM:

A Complete Commentary on the Holy Scriptures on an Original Plan. Consisting of Notes—Critical, Homiletic, and Illustrative—of the Holy Scriptures. By the Rev. JAMES COMPER GRAY, Author of "Topics for Teachers."

THE BIBLICAL MUSEUM may be briefly described as a commentary on the Scriptures on an entirely new and original plan; the object being to place in the hands of the reader the latest results of the modern scholarship, the best and most appropriate illustrative matter, and the most efficient homiletic analysis of each text in the most condensed form, and at the lowest possible price consistent with the vast outlay that the production has necessarily involved.

Every verse or group of verses in the BIBLICAL MUSEUM is elucidated by five distinct classes of Notes:

1. Brief and suggestive EXPLANATORY HINTS, in which both the letter and the spirit of the sacred text have a careful and very full elucidation.
2. HOMILETIC ANALYSES, taken from the discourses of eminent divines of all countries and churches.
3. AUTHENTIC ANECDOTES and ILLUSTRATIVE QUOTATIONS from standard writers, added to each verse.
4. ARCHÆOLOGICAL NOTES and derivation of old Bible words with illustrations of their use; APHORISMS and other quotations to serve the purpose of secular or theological side-lights, and to suggest ideas upon the passage under notice.
5. SCRIPTURE REFERENCES and Parallel Passages, which interpret Scripture by Scripture.

NEW TESTAMENT. Vols. I. Matthew and Mark.—II. Luke and John.—III. Acts and Romans.—IV. Corinthians.—V. Hebrews to Revelation, and Index.

OLD TESTAMENT. Vols. I. Genesis and Exodus.—II. Leviticus to Deuteronomy.—III. Joshua to Samuel II.—IV. Kings and Chronicles.—V Ezra to Job.—VI. Psalms.—VII. Proverbs to Song of Solomon.—VIII. Isaiah.—IX. Jeremiah and Ezekiel.—X. Minor Prophets, and Index.

The Work has two very full Indexes of Anecdotes and of subjects, by means of which its vast stores of information are placed at the reader's use for immediate use.

Just Published; New and Cheaper Edition, 5s., post free.

THE NEW CYCLOPÆDIA

OF

ILLUSTRATIVE ANECDOTE

MORAL AND RELIGIOUS.

CONTAINING A VAST COLLECTION OF AUTHENTIC ANECDOTES, OLD AND NEW, ON A WIDE RANGE OF SUBJECTS, CLASSIFIED AND ARRANGED FOR READY REFERENCE, AND DESIGNED FOR THE USE OF MINISTERS, TEACHERS, AND THE FAMILY CIRCLE.

This Work is a collection of Anecdotes illustrative of the great subjects which form the basis of all Christian Teaching, Scripture Truth, and Christian Life. The Anecdotes are varied in style, character, and treatment, and are gathered from all available fields, both ancient and modern, the best writings of all denominations being laid under contribution to furnish material for its completion; while great care has been taken to avoid such anecdotes as are to be found in other collections—also to exclude those which are from their age inappropriate, or from their frequent use inadmissible.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

DEAFNESS

TON. VER. SIL. E. J. REV. BY CURED

SILVERTON'S PATENT PILLS, absolute cure for Indigestion, Wind in the Stomach and Nervous Headache. Price 1/1½ and 2/9 per box, of all Chemists.

BOOK SENT 2 STAMPS. Imperial Buildings, Ludgate Circus, London, E.C.

OUR CHILDREN, OUR OWN DEAR CHILDREN.

Our Difficulties in Training are fully met by the Systematic Bible Teacher in both Home and School.

New Edition, 264 pages—over 700 Lessons, in cloth boards, 2s.

THE SYSTEMATIC BIBLE TEACHER

FOR HOME AND SCHOOL.

Contains a complete Catechism System in Five Grades and Gospel Narrative System in Two Grades of a hundred Lessons each, to suit all ages, capacities, and classes in both Home, Day and Sunday Schools, in sections of twelve each, for Quarterly Examinations, combining the Standard Catechism in "HINTS AND HELPS" with the Mimpriss System in the Life of our Lord, in his "TREASURY HARMONY."

Designed to teach Bible Religion by Lessons that all Teachers can teach, Children can learn and teach, Parents can train by at home, and Ministers, without study, can at pleasure examine upon, especially Quarterly, before Parents, Teachers, and Friends of the School; and

BIBLE VOICES FOR THE YOUNG.

PART I., price 1d. and 2d. for Parents at Home. PARTS I. and II., price 3d., for Teachers and Elder Scholars. A Large Type Edition now ready, Part I., 8d., cloth complete, 6d.

Monthly, Price one Penny.

SCHOOL AND HOME.

An Illustrated companion to the Systematic Bible Teacher.

To enable Fathers and Mothers to teach and train their own dear children religiously at Home by the Lessons taught in the Sunday School.

Thoughts for Teachers and Others—The Catechism Lessons—Mimpriss's Pictorial Exercises—Old Testament Lessons—The One Hundred Dublin Texts (1 to 8 verbatim)—Suggestive Hymns.

Further Particulars and Catalogues may be obtained of the Manager, Mr. G. STONEMAN, at THE DEPOSITORY, 67, PATERNOSTER ROW, LONDON.

The Birkbeck Building Society's Annual Receipts exceed Four Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate possession, and no Rent to pay. Apply at the Office of the **Birkbeck Building Society.**

HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH, with immediate Possession, either for Building or Gardening purposes. Apply at the Office of the **Birkbeck Freehold Land Society.**

A Pamphlet, with full Particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

Southampton Buildings, Chancery Lane.

Established 1851.

BIRKBECK BANK. — Southampton Buildings, Chancery Lane.

Current Accounts opened according to the usual practice of other Bankers and Interest allowed on the minimum monthly balances when not drawn below £25. No commission charged for keeping accounts.

The Bank also receives money on deposit at Three per cent. interest, repayable on demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings, and other Securities and Valuables; the Collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks and Shares.

Letters of Credit and Circular Notes issued.

A Pamphlet, with full particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

ELLIOT STOCK'S NEW CATALOGUES.

A CATALOGUE OF REWARD AND PRIZE BOOKS FOR SCHOOLS, from 6d. to 7s. 6d., carefully selected and arranged according to prices.

A CATALOGUE OF HANDSOMELY-BOUND BOOKS, suitable for Presentation, bound in calf, morocco, &c.

A CATALOGUE OF BIBLES, in plain and handsome bindings, for presents, at very reasonable prices.

Either of the above will be sent post free for 1 stamp.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Possessing all the Properties of the Finest Arrowroot,

BROWN & POLSON'S CORN FLOUR

Is a household requisite of constant utility,

For the Nursery, the Family Table, and the Sick-Room.

WORMS

All Children suffer from them, if suspected, ask for the CERTAIN CURE
Tins 1/1½ at all Chemists.
Free by post, 15 stamps
KEATING, Chemist, LONDON.

KEATING'S WORM TABLETS.

KEATING'S COUGH LOZENGES

Absolutely the best known remedy ever made for
COUGHS, ASTHMA, BRONCHITIS
Strongly recommended by the most eminent Doctors.
TINS ONLY, 1/1½ and 2/9.

FIVE GOLD MEDALS
BORWICK'S BAKING POWDER
FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard
Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores in 1d. and 2d. packets, and 6d. and 1s. tins.

JAMES' DOME BLACK LEAD.

CLEAN! NO DUST!!

The DOME BLACK LEAD differs from the ordinary kinds in the following IMPORTANT POINTS—
It is manufactured only from selected materials of the BEST QUALITY, and being prepared by a special process, it not only POLISHES QUICKLY, but also adheres at once to the stove or grate, thereby AVOIDING INJURY TO THE FURNITURE from dust.—Sold by Grocers.

For Excellence of Quality GOLD MEDAL For Cleanliness in Use

E. JAMES & SONS, SOLE MAKERS PLYMOUTH.

BRYANT & MAY'S MATCHES

Unwin Brothers, St. Martha Printing Works, Chilworth, Surrey.

No. 3. Mar. 1884.

THE TEACHERS' STOREHOUSE AND TREASURY

Of Material for Working Sunday-School Teachers.

CONTENTS.

	PAGE
The Work.	
Guidance for Seekers after God in Christ ..	49
The Book.	
Bible Stories Retold	52
Reviews	54
The Class.	
Nos. 19-28. March 9th-April 6th	55

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

ONE PENNY

promise fairly, and he can soon count his followers by the score. And this is especially true in seasons of national or religious unsettledness, such as those during which Christ dwelt among men. The people were looking for Messiah; they were groaning under political bondage; men were feeling that the life had passed out of their old religious system, and so they were an easy prey to adventurers and false Messiahs.

But the same spirit lingers yet, and finds expression even among us. We may be seeking discipleship to Christ for no better reason than that others, our companions, are. We have ourselves no deep, oppressive sense of our need of a Saviour. If it be so, then it is but tenderest love for us that seems to repel us, and send us back to earnest thought and humble discovery of our insufficient and unworthy motives.

The crowd that follows Jesus cannot be separated yet. You may keep up a merely outward connection with Christ all through life; you may prophesy when they prophesy; you may say 'Lord, Lord' when they say 'Lord, Lord'; you may shout Hosannah, give your garments to make a pathway for Him, wave your palm branches around Him; but at last He may have to say of you, 'I know you not whence ye are.'

Becoming a disciple of Christ is so serious a thing that we ought to consider very carefully what it involves. Christ, in effect, said to these great multitudes, 'You hardly know what you are doing in thus coming after Me. I may be leading you to destruction for all you know. I may be drawing you on with promises and expectations which will be overwhelmingly disappointed, and that speedily. Do you know what it means to "follow Me?" Have you counted the cost?' And then Christ shows them how wise men act in the little affairs of this life. They undertake no building, they enter on no war, without careful consideration of the expense, and of their ability. Then how much more is due consideration required before we venture to follow a religious leader.

Now do we know what becoming a disciple of Christ really means? Do we know what it really involves? Are we thinking it to be a much easier thing than it is? Do you deceive yourself into the notion that the entrance-gate is not so strait, nor the way so narrow, as it is sometimes described? Then evidently you need the Lord's stern words to awaken fresh, and altogether more serious, thoughts.

By what was involved in becoming a disciple of Christ when Christ Himself was among us, we may learn what is involved in becoming a heart-disciple now. Then a man must distinctly see that he would secure no earthly advancement, none of the things for which men ordinarily labour; no wealth, no social position, no political privilege. He must indeed be prepared to bear the disgrace that attaches to what men regard as failure. He must learn that the great Master was nearing no earthly throne, no human victory; He was, indeed, only going on to the ignominy of a malefactor's death. The name of 'Christian' would be a name of reproach; the

followers of the 'crucified' would be the 'offscouring of the earth.' The contempt for Christ's disciples was very likely to deepen into hatred, which would express itself in persecution and torture and death. The men who stained their hands in the blood of the Master were not likely to be very gentle with His servants.

And the would-be disciple must take due account of this—the claims of Christ upon him would be absorbing claims. Christ's demands, Christ's service, must ever be first, chiefest of all. In actual outward fashion the disciple might have to sever himself from all his ordinary ties and claims and occupations, and hold himself ready to do the bidding of his Lord. And the sincere ones clearly understood this. Matthew heard the call, and arose from his receipt of custom, left all, and followed Him. Peter testified for his brethren as well as himself when he said, 'Lo, we have left all, and have followed Thee.' Service to Christ, ministry for Christ, must become the one all-absorbing business of their lives who would be His disciples.

Think over these things, and see if it was an easy thing to become a disciple even of the human Christ. No wonder that on one occasion it is recorded how, after listening to His searching explanations of His truth and claims, 'many of His disciples went back and walked no more with Him.'

But it is even a more serious thing to become a disciple of Jesus now-a-days. Any man who counts the cost now may find more serious considerations holding him back. An inconsiderate soul will say, 'It is easy to be a Christian now; the shame is gone, it has become quite a guarantee of character to be a Christian now. There is no persecution now, no imperilled life now.' Yes, it is very easy now to join Christ in name and profession; easy enough to join the Christian crowd; but to be 'a disciple indeed' is a more serious thing than ever it was.

Only this one point we press on thoughtful attention. Heart separation from the world and worldly interest is a far more trying thing than any mere life-separation. Many a hermit has gone right away from the world only to find that he carried the world in his heart. Many of us have proved how easy it is to obey life demands, things of conduct; but how hard it is to bring thoughts, heart, and will into the obedience of Christ. But these are Christ's present-day demands of every one who would be a disciple; (1) Actual, immediate, entire giving up of everything in our life, or in our love, that is not according to His will. And (2) heart-willingness to give up even the rest, all the rest, if the gracious good Master should ask for the surrender. Surely there is still holy sternness, the searching and testing of infinite and wise love, in our Lord's pleadings with would-be disciples.

THE BOOK.

BIBLE STORIES RETOLD.

THE GREAT EXODUS.

THE following eloquent and instructive description is taken from an invaluable book for teachers, entitled *Hours with the Bible*, by *Dr. Cunningham Geikie*:—

The messages brought him must have shown Menephtah (the Pharaoh of the Exodus) at once that Moses had now altogether different intentions from merely going off into the desert to sacrifice, and the loss of such a vast multitude of slaves came back on him with all force. 'Why have we done this,' said he, 'that we have let Israel go from serving us?' He had permitted a pilgrimage to the wilderness to hold a religious feast with the utmost reluctance, when he could not help it; but now that the Hebrews were evidently bent on flight, they must be hindered by all the means in his power. They had had a lengthened start of him, but his cavalry could soon overtake them. Ordering his own war chariots therefore, and 600 selected chariots besides, as his immediate escort, supported by all the chariot-force of Lower Egypt, with fighting men in each, and his horsemen, he started in hot haste after the Hebrews. Some time, during which he remained inactive, must, however, have intervened between the departure of the Hebrews and the pursuit. But if Menephtah was thus forced to give the Hebrews a lengthened breathing time, during which they in a measure organized themselves, while resting in the oasis of Pi-hahiroth, close to Suez, his pursuit was now so much the hotter. Launching his magnificent squadrons after the prey, 'the horses,' to use the words of an old papyrus, 'swift as jackals, their eyes like fire, their fury like that of a hurricane when it bursts,' the doom of the Hebrews seemed fixed. The fugitives had at last broken up their encampment and were marching slowly towards the Red Sea, which they designed to reach in the afternoon at ebb tide. The murmur of the waves on the beach was already heard when the clouds of dust on the horizon behind told them they were pursued. Terror seized the host once more at the sight, and fierce accusations of Moses were mingled with loud despair of escape. But the great leader, ever calm in the presence of danger, kept the alarm from degenerating into ruinous panic. 'Jehovah will fight for you,' said he to the terrified crowds, 'and ye shall be still;' words which shone out on the despairing multitudes, to use the fine figure of Ebers, 'like the sun rising in calm majesty on the lost and almost spent traveller.' The sea rose in high waves, and the van of the pursuers was already in sight on the northern shore. The danger was great, but Jehovah had heard the cry of Moses, and ordered the vast host to go forward, though the waters apparently barred their way; promising that, at the uplifted rod of His servant, the waves would be divided and

offer a broad pathway on dry ground. At the point where Suez lies, the western bank juts out in a point to the east, so that the bay has only a breadth of two-thirds of an English mile. But, below the town, towards the south, the bank retires in a deep bend to the west, leaving a breadth of water of from three to four English miles. The bottom of this stretch of sea consists, next the land, of sand-banks and rocky soil, firm and level, and sprinkled with sea-grass. The sand-banks run out to this from the eastern shore, and, with the exception of a small opening, are dry at the lowest ebb or covered with only little water. Such is the southern ford, through which, Robinson was told, the people waded at low water, though the depth even then was five feet in the channel dividing the bank from north to south. This, or the ford which runs in a line with Suez, where the waters are so much narrower, may have been the spot at which Jehovah, making use, so far, of natural laws, led the Israelites safely over. Ebb and flood-tide, in the narrow northern ford especially, are affected greatly by the wind prevailing at any given time. When it blows strongly from the north-east, which it often does, the waters are driven south, into the bay on the west shore, leaving four islets stretching in a line north from Suez, and separated from the firm land and from each other by narrow but deep channels. Near these is the upper ford, which can be passed on foot at the lowest ebb by those well acquainted with the ground. The other, to the south, bends northwards towards this one, but its length makes it less used. The waters appear to have reached a little farther east and north at the time of the Exodus than they do at present, but either of these lines of sand-bank may have been used, under the guidance and miraculous aid of God. The night set in dark and stormy, with a violent north-east gale which blew all night, and drove the waters before it at ebb-tide into the south-west bay, till the sandy ridge of the ford was laid bare: the shore waters thus becoming a wall, or protection, to the Hebrews on the right, and those of the open sea on the left hand. The storm prolonging the ebb delayed the flow of the tide, and thus before morning the whole of the Hebrews—here going round pools, there kept back by the tempest and by the slow progress of the cattle—were able to reach the east shore, after a long and slow march, aggravated by the terrors of the night. What these must have been may be imagined from the description in one of the Psalms, ages after—

> 'The clouds poured out water:
> The skies sent out a sound:
> Thine arrows (the lightnings) also went abroad,
> The voice of Thy thunder rolled along the heavens,
> The lightnings lightened the world:
> The earth trembled and shook.'

The pursuing Egyptians reached the strand when most of the Hebrews, with their cattle, had crossed in safety. It was a question whether they should at once dash after them, or seek to overtake them by the circuit of the shore. Man and horse were tired

out by the forced marches of the last few days, and the night was impenetrably dark. At Etham Jehovah had vouchsafed to guide His people by a cloud through the day and fire by night, as eastern armies still follow, in many cases, signals of fire and smoke seen at the front of the march. This light, which Pharaoh perhaps fancied such a signal, now moved from before the Hebrews and came to the rear, at once quickening and guiding laggards and stragglers, and misleading the Egyptians as to the progress made by the host. Thinking that the storm would keep back the waters, and seeing their prey so near, passion overcame prudence in the pursuers. Their squadrons therefore rushed to the ford, rank pressing on rank after those who claimed to know the way, towards the light which they might well fancy marked the leader's place at the front. Meanwhile, according to Josephus, a terrible storm of rain, with dreadful thunder and lightnings, broke out, and helped with the loud and fierce wind to bewilder the charioteers; who, it may be, were led still more astray by different signal fires of the sections of the Hebrews, kindled as a flaming banner to guide their divisions in the wild blackness. But now, when the whole host of the Egyptians were committed to the ford, the wind suddenly veered round, and blew towards the land instead of from it, driving before it the foaming waters of the rising tide. Advance was henceforth hopeless, but so also was retreat, for the wheels sank in the water-covered sand, and bent or snapped the axles, hurling the charioteers headlong from their places—to use the metaphor in the sacred text—like stones from a sling. Mortal terror now seized the pursuers; for the God of the Hebrews was 'looking out on them,' and once more fighting against them from that fiery cloud. But escape was impossible. The south-west wind blowing wildly from the clefts and gorges of the Ataka hills—the wind most dreaded by the boatmen of Suez—drove the waters before it, and ere long the chariots and the heavily mailed soldiery of Pharaoh, held in the remorseless grip of the yielding sands, were overwhelmed, and miserably perished. Next morning all was over, and the triumphant Hebrews saw the corpses washed up, in heaps, along the sea-shore. Such a deliverance filled all minds with awe, for they felt that Jehovah alone had inflicted this great defeat upon their enemies. Now, as never before, they feared and believed in Him, and in His servant Moses.

REVIEWS.

LAYS OF LOWLY SERVICE. By GEORGIANA M. TAYLOR. *Morgan and Scott.*

A collection of useful and pleasant Christian hymns, prepared for the Young Women's Christian Association, and skilfully keeping up good Christian feeling and reminding of Christian duty.

METHODIST FAMILY. 61, *Paternoster Row, E.C.*

The annual volume of this magazine came to us very late. We are glad to commend it as well adapted to the family sphere.

THE CLASS.

No. 19. [G. T. Job ix. 4.] **Mar. 9.**

The Hardened Heart.

(Read Exod. x. 7–20.)

Leading Idea.

God may bring His judgments on men's *hearts and minds*, as well as on their bodies, families, and properties.

Introduction.

There have been several references, in previous lessons, to what is spoken of as the *hardening of Pharaoh's heart;* but as the matter is now made the subject of a lesson, more careful attention must be given to it. It is a subject of great importance, as it is often a serious difficulty and stumbling block to young and inexperienced Bible readers.

We must not lose sight of the fact that the people looked upon their Pharaohs as *gods*, and so Pharaoh could not submit to the notion that the God of the Hebrews could be stronger than he. To yield to Jehovah was, in the sight of the people, to yield his claims to be a god. *Dean Stanley* puts this very effectively. 'When the last great struggle comes on between his power and that of a Greater than himself, it is the struggle rather of a god against the Lord, than of a man against a man. He has hardened his heart like the Indian Kehama, rather than like a mortal prince of modern days. If there were any prouder state or loftier dream in the primeval monarchies of Central Asia, it is remarkable that the Eastern traditions of these events merge them in the person of the Egyptian sovereign.'

Bishop Wordsworth explains thus: 'Because Pharaoh will, as I well know by Divine foreknowledge, resist all my counsels, and defy my power, and sin against my reproofs and chastisements and will reject all my warnings, and turn my spiritual food to poison, and my grace into licentiousness, therefore I will punish him by withdrawing my grace from him, and by giving him over to a reprobate mind.'

Theodoret uses this illustration:—'As the same heat of the same sun moistens wax and hardens clay, so the same grace of the same God has the effect of softening some and hardening others, according to the temper of their hearts.'

Wordsworth has the following deeply interesting summary of the passages in which reference to the *hardening* is made:—

Exod. iv. 21, 'I will harden his heart' (a prophecy).

Exod. vii. 3, 'I will harden Pharaoh's heart' (another prophecy).

Now the history proceeds thus:

vii. 13, 'He hardened Pharaoh's heart' (so in Eng.): the true translation is, '*Pharaoh's heart resisted.*'

vii. 14, 'Pharaoh's heart is hardened.'

vii. 22, 'Pharaoh's heart was hardened.'

viii. 15, 'Pharaoh hardened his heart.'

viii. 19, 'Pharaoh's heart was hardened.'

viii. 32, 'Pharaoh hardened his heart.'

ix. 7, 'Pharaoh's heart was hardened.'

Thus it appears that it is said *seven* times that Pharaoh's heart was hardened, or that Pharaoh hardened his heart. And *not* till then is it said that (chap. ix. 12) 'the Lord hardened Pharaoh's heart.' But this was not till he had been abandoned even by his own magicians, so that his obduracy was now most wilful.

ix. 34, 'He (Pharaoh) hardened his heart.'

ix. 35, 'The heart of Pharaoh was hardened.'

x. 1, 'The Lord said, I have hardened his heart, and the heart of his servants.'

But even then he might have repented, for his servants did repent. Ver. 7, 'God's foreknowledge had no *constraining* influence on Pharaoh's conduct towards God, but had a *directing* influence on God's conduct and language towards him.'

Explanations.

Ver. 7. Servants: court-officials, who were thoroughly frightened by the threat of the locusts, whose devastations they had such good cause to fear.

Let the men go: only the men. This is the suggestion of a compromise. If the families were left in Egypt, there would be security for the return of the men. Pharaoh caught at this as a possible way out of the difficulty. He consented to have Moses and Aaron brought into his presence. 9. **With our young**, *etc.*: *i.e.*, as an entire nation. This uncompromising demand enraged Pharaoh, who hoped he might be met half-way. 10. **Let the Lord be so**: a kind of swearing. **Evil is before you**: *i.e.*, you plainly have evil and mischievous intentions, in seeking to deprive the kingdom of so large and valuable a body of labourers. 11. **Driven out**: roughly and rudely. 13. **East wind**: which still occasionally brings locusts to Egypt. They, however, most commonly enter Egypt from the south, being bred in Nubia and Abyssinia. 14. **Locusts went up**: 'the expression is exact and graphic; at a distance the locusts appear, as it were, hanging like a heavy cloud over the land; as they approach they seem to rise, and they fill the atmosphere overhead on their arrival' (*Speaker's Commentary*). **Over all the land**: 'Accounts are given by *Major Moore* of a cloud of locusts extending over 500 miles, and so compact while on the wing that, like an eclipse, it completely hid the sun.'

Brown states (*Travels in Africa*) that an area of nearly two thousand square miles was literally covered by them! 16. **In haste**: this judgment thoroughly aroused the king. 17. **This death**: cause of death to multitudes in the destruction of the harvest. 19. **West wind**: literally sea-wind; one which drove the locusts to the sea. This is often their fate, and the corrupting heaps of them on the sea-shores become causes of disease. **Red Sea**: Hebrew, *Sea of Suph*, *i.e.*, sea of weeds or of rushes.

Hymn.

S. Browne's, 'Lord, at Thy feet we sinners lie, And knock at mercy's door,' etc.

Outline for Teaching.

I. *A Great National Alarm.*

Affecting the people, the landowners, the courtiers, and the king. Show what reasons all had to dread the plague of locusts.

II. *A Suggested Compromise.*

Yield so far as to let the Hebrew *men* go away to sacrifice. Explain this limitation from the point of view of Egyptian statesmanship.

III. *A Stern Refusal of all Compromise.*

Jehovah's will must be precisely and fully carried out.

IV. *A Seeming Beginning of Repentance.*

Pharaoh appeared to be humbled, and entreated the removal of the plague.

V. *A New disappointing of the Divine Mercy.*

God graciously met even seeming penitence, but all was in vain.

Illustrations.

LOCUSTS.—'The invasions of these insects are among the heaviest calamities to the regions they afflict. In the Old World, the vast sweep from the Cape of Good Hope to Norway, and from China to the West Coast of Africa, but especially from Arabia to India, and from the Nile and the Red Sea to Greece and the North of Asia Minor, is exposed to their ravages. Always advancing in a straight line, and leaving behind them the countless germs of future swarms, they devour everything green that comes in their way. Their numbers exceed computation; the Hebrews call them 'the countless,' and the Arabs know them as the 'darkeners of the sun.' Unable to guide their own flight, though capable of crossing large spaces, they are at the mercy of the wind, which bears them as blind instruments of Providence to the doomed region given over to them for the time. Innumerable as the drops of water, or the sands of the sea-shore, their flight obscures the sun and casts a thick shadow on the earth. Woe to the countries beneath them, if the wind fall and let them alight. They descend unnumbered as flakes of snow, and hide the ground. It may be 'like the garden of Eden before them, but behind them it is a desolate wilderness.' No walls can stop them; no ditches arrest them; fires kindled in their path are forthwith extinguished by the myriads of their dead, and the countless armies march on. If a door or a window be open, they enter and

destroy everything of wood in the house. Every terrace, court, and inner chamber is filled with them in a moment.'—*Dr. Cunningham Geikie.*

The *Rev. F. W. Holland* says of the locusts, while still young and without wings, that he has seen troops of them in Palestine, covering the ground for a mile in length and twenty, thirty, or even fifty yards across. When they approach a village in their steady and constant advance, the people turn out, light fires round their fields, dig trenches and fill them with water, and try to beat the swarming thousands back with their cloaks and branches of trees; but, in spite of all, they swarm up the trees, and strip off every green leaf, and crunch up every blade in the gardens on their line of march.

No. 20. [G. T. Ver. 10.] **March 9.**

Paul at Corinth.

(Read Acts xviii. 1–17.)

Leading Idea.

Seeming failure and bitter persecution should never stop the work of those servants of Christ who *are* where He has placed them, and *are doing* what He bids them.

Introduction.

'Corinth was at this time the capital of Southern Greece, which constituted the Roman province of Achaia. Its situation rendered it a place of constant resort, furnished with all the luxuries and elegances of life. The ancient city had been destroyed in the year 146 B.C.; but was rebuilt, made the seat of the Roman government of Achaia, and the residence of many wealthy merchants and learned philosophers, but still more noted for the lovers of luxury and pleasures, who resorted thither from all parts. Cenchrea is the eastern port of Corinth, about eight or nine miles distant. The neighbouring mountains add to its beauty and security; and its romantic surroundings, as well as its historic associations, make it interesting to the traveller.'

Paul wrote his two Epistles to the Thessalonians while resident at Corinth.

The city, as Paul knew it, had been rebuilt by Julius Cæsar, after its destruction by L. Mummius, in 146 B.C.

Farrar says, 'The life of the wealthier inhabitants was marked by self-indulgence and intellectual restlessness, and the mass of the people, even down to the slaves, were more or less affected by the prevailing tendency. Corinth was the Vanity Fair of the Roman Empire, at once the London and the Paris of the first century after Christ.'

Explanations.

Ver. 1. **Departed from Athens:** his stay there was probably short, and the reason for his leaving is not indicated. We are left to assume that the apostle was disappointed because his teaching found so little acceptance there. **Came to Corinth:** travelling either by land along the isthmus of Corinth, or by sea from the Piræus to Cenchrea. The Isthmian games were held in the neighbourhood, and, whether he witnessed them or not, it is evident that they furnished Paul with the figures of the race-course, and the striving for mastery which we find in his Epistles. (See 1 Cor. ix. 24–27.) 2. **Aquila:** meaning *Eagle.* A Jew by birth, but probably a Christian disciple. **Pontus:** see Acts ii. 9; 1 Pet. i. 1. It was in the north-eastern region of Asia Minor, between Bithynia and Armenia. **Priscilla:** probably a person of better social position than Aquila. 'The marriage was, probably, an example of the influence gained by educated Jews over the higher class of women at Rome.' **Claudius . . . Rome:** this edict was published about A.D. 52, but it did not remain long in force. 3. **Same craft:** all Jews were required to learn a trade. 'Circumcision, teaching the law, and training to some employment, were considered the three great parental duties.' **Tent-makers:** there is difference of opinion as to this trade, whether it means weavers of tent-cloth or makers of the cloth into tents, but both may be included. 'The making of Cilician hair-cloths was one of the employments of the inmates of a monastery in which Chrysostom spent four years.' Paul's example in thus working for

his living is to be commended, but it should be borne in mind that there was no Christian Church *then* at Corinth of whose 'carnal things' he might receive. 4. **Reasoned**: we have many indications that Paul made his appeal to intelligence and thought. We know how characteristic this is of his Epistles. 5. **Pressed in the spirit**: inwardly urged by impulses and inspirations. Before this he had argued, now he testified and declared, as with Divine authority. 6. **Opposed**: the word used is a military term, and implies organised and systematic opposition. **Shook his raiment**: a familiar Eastern figure of disgust, and withdrawal from connection with another person. **Blood . . . heads**: compare Matt. xxvii. 25. **I am clean**: compare Ezek. iii. 18, 19. **The Gentiles**: by this term is meant 'other than the Jews.' Reference is limited to the apostle's ministry in Corinth. (See Acts xiii. 46.) 7. **Thence**: *i.e.*, from the synagogue. **Justus**: a devout man, but a Gentile. In his house Paul preached the gospel to whoever would come to hear it. 8. **Chief ruler**: Mark v. 22. The rulers presided over the order of synagogue worship, and acted as a kind of magistracy, especially in ecclesiastical offences. 9. **By a vision**: in what *form* the Lord appeared to Paul we are not told; but it was probably as the man Christ Jesus.' 10. **I am with thee**: the all-satisfying assurance. Christ had promised His abiding presence to the apostles as a company; but now He gave the assurance directly to an individual. Find the other instances in which the Lord gave specially comforting visions to Paul in times of stress and danger. **Much people**: 'Even in the sinful streets of Corinth, among those plunged deepest into its sin, there were souls yearning for deliverance, in whom conscience was not dead, and was waiting only for the call to repentance.' 12. **Gallio**: brother of Seneca, and uncle of the poet Lucan. His original name was Marcus Annæus Novatus. Known as a very gentle and amiable man. **Deputy**: or proconsul. Achaia had been under the military rule of a prætor, but Claudius had recently restored it to the Senate, who ruled it by a proconsul. An instance of Luke's accuracy. **Made insurrection**: simply, rose up against, made a tumult about. But there was an organized plot to get rid of Paul, or to destroy him. 13. **Contrary to the law**: that must mean Roman law, which did not permit of any unauthorized religion. Christianity might be recognized as Reformed Judaism, but not as a separate religion. 14. **Wrong**, *etc.*: crime against the State, or disturbance of social order. Gallio wisely confined his rules to crime and disorder, and would not concern himself with matters of *opinion*. 17. **Cared for none of these things**: *i.e.*, would not concern himself with quarrels about religious opinion and doctrine.

Alterations in Revised Version.

Ver. 2, read *a man of Pontus by race*. Ver. 3, for *craft*, read *trade*. Ver. 4, for *persuaded*, margin has, *sought to persuade*. Ver. 5, read, *Paul was constrained by the word*. Ver. 6, read *He shook out his raiment*. Ver. 7, read *Titus Justus*. Ver. 14, read *wicked villany*. Ver. 15, read *I am not minded to be a judge of these matters*. Ver. 17, read *then they all laid hold on Sosthenes*.

Hymn.

Watts's, 'Let me but hear my Saviour say, Strength shall be equal to thy day,' etc.

Outline for Teaching.

I. *Paul's Example of Honourable Toil.*

Speak of the dignity, and honourableness, and independence of *work*. Explain that when ministers devote their whole time to the service of a people, that is their work, and in it they properly look for reward. We all should have our life-work, and put heart and energy into the fulfilling of it.

II. *Paul's Example of Ministerial Service.*

Sometimes reasoning; sometimes testifying. Watching for private and public opportunities of doing Christian work.

III. *Paul's Experience of Divine Strengthening.*

God knows our circumstances and needs, and if He does not give visions

we may be sure He will strengthen us with strength in our souls.

IV. *Paul's Experience of Unexpected Earthly Helpers.*

He had suffered much at the hands of Roman rulers, notably at Philippi, but now he found a helper and defender in the amiable Gallio.

Illustrations.

PAUL'S TENT-MAKING.—'It was the custom of the Jews, even of such as had received a better education than ordinary, which was St. Paul's case, to learn some trade, in order that, wheresoever they were, they might the better provide for themselves in case of necessity. And though St. Paul in some places lived on the bounty of his converts, yet he chose not to do so at Corinth and some other places, for a reason which he gives at 2 Cor. xi. 12. While he was at Corinth he was supplied, when his own labour did not procure him a sufficiency, by the brethren who came to him from Macedonia. It was a received custom among the Jews for every man, of what rank or quality soever, to learn some trade or handicraft; one of their proverbial expressions is, that whoever teaches not his son a trade teaches him to be a thief. In those hot countries, where tents (which were commonly made of skins, or leather sewed together, to keep out the violence of the weather) were used not only by soldiers, but by travellers, and others whose business required them to be abroad, a tentmaker was by no means a mean or unprofitable employment. This custom, so generally practised by the Jews, was adopted also by other nations in the East. Sir Paul Rycourt observes that the Grand Seignior, to whom he was ambassador, was taught to make wooden spoons. The intention of this usage was not merely amusement, but to furnish the persons so instructed with some method of obtaining their living, should they ever be reduced to poverty or want.'—*Elucidations of Scripture.*

Tents were made for soldiers of sackcloth, hair, leather, or the skins of animals, sewed together—and for common people of linen. Every Jew, of whatever condition in life, was required to have some handicraft employment. This was intended both for amusement, and to remind even those youths of the highest rank that they might fall from affluence to a state of dependence.

No. 21. [G. T. Isa. ii. 17.] **March 16.**

God's Threatening.

(Read Exod. xi.)

Leading Idea.

'Hath He said, and shall he not do it? or hath He spoken, and shall He not make it good?

Introduction.

Some account should be given of the ninth plague—the plague of darkness. It came without any warning, as an immediate judgment for the insult Pharaoh had offered in refusing to let the people go after he had gained the removal of the locusts by an insincere promise.

Dr. Geikie says, 'The sun was the supreme god of Egypt, and he, too, was at last to veil himself before Jehovah. From whatever cause, natural or miraculous, an intense darkness was brought over all Egypt, except Goshen, for three days, during which men could not see each other, and all movement was stopped. A physical phenomenon, frequent in Egypt, though of less intensity, may possibly illustrate the agency divinely used to produce this result. A hot wind, known as the Chamsin, blows from the equator, in Africa, towards the north, in April, or between March and May. The name means "fifty," from the Chamsin prevailing intermittently for sometimes two, three, or four days together, during that number of days, with a calm between the storms, of it may be a month. In the desert it raises vast whirlwinds of sand, which sometimes bury entire caravans. Indeed, they once overwhelmed the whole army of Cambyses, sent against Amon, so completely, that it disappeared as if swallowed up by the waves of the sea. It is always attended with a thickness of the air, through which the sun sheds only at best a dim yellow light, even this passing in many cases into complete darkness. On these occasions

the people in the towns and villages shut themselves up in their houses, in the innermost apartments, or in underground cellars, if there be any, and those in the desert dig holes in the earth, or hide themselves in caves or pits, and await the end of the storm. Artificial light at such times is of little use, for it cannot pierce the opaque air. The streets are perfectly empty, and a deep silence, like that of night, reigns everywhere.'

The division between chaps. x. and xi. is unfortunate. The interview between Pharaoh and Moses was not yet over. It is continued in vers. 4–8 of chap. xi., and only terminates when the prophet 'went out from Pharaoh in great anger.' Chap. xi. 1–3 should be treated as a parenthesis. 'The most probable account of their insertion in this place appears to be that, before Moses relates the last warning given to Pharaoh, he feels it right to recall to his readers' minds the revelation and command which had been previously given to him by the Lord.' 'Repetition when a work is on the eve of accomplishment is customary in Holy Writ.'

Explanations.

Ver. 1. The Lord said: more precisely, 'Now the Lord had previously said.' **One plague more**: only one, but that an all-sufficing one; for it would strike so directly home to the heart of Pharaoh, and to the hearts of his people. **Thrust you out**: acting under sudden and overwhelming impulse, in which his people would so fully share with him as to shower their gifts, jewels, etc., upon the Hebrews, in their desperate anxiety to be well rid of them. The word 'altogether' should be read thus: 'When he shall let you go altogether;' *i.e.*, with your little ones, and with your flocks and herds. **2. Let every man borrow**: compare chap. iii. 22, in which case 'women' only were named. The word translated 'borrow' is exceedingly common, and always means *ask* or *demand*. Probably the demand was to be made when the excitement produced by the death of the firstborn rendered the Egyptians willing to give anything to be rid of the causes of such recurring and overwhelming evils. The Egyptian people, too, may have been friendly with the Hebrews, though the king and his court were opposed to them. We are also to understand that the inclination to give was put on the minds of the Egyptians by God, and it was part of the judgment brought on Egypt, that in this way they were spoiled of their goods. **Jewels**: or ornaments. Eastern women are very fond of jewellery, and hang about their persons as much as they possibly can. **3. The man Moses**: a very bald description, quite modest enough for Moses to have written himself. 'It does not assert, what was perfectly true, that Moses was a great man by reason of personal qualifications, but that he was great in the estimation of Pharaoh, of his servants, and of all the Egyptians' (*Speaker's Commentary*). 'Moses, in the course of his long contention as an equal with Pharaoh, had come to be regarded, not only by the courtiers, but by the Egyptians generally, as a great personage—a personage almost on a par with the Pharaoh whom they revered as a god upon earth. The position to which he had thus attained exerted an important influence on the entire Egyptian people at this time, causing them to be well-inclined towards his countrymen, and willing to make sacrifices in order to help them, and obtain their good-will.' **4. Moses said**: this is the continuation of Moses' speech to Pharaoh on the occasion of their last interview. It follows on to chap. x. 29. **About midnight**: the affliction coming suddenly in the night greatly augmented the alarm and despair which it occasioned. **5. All the firstborn**: Easterns have very strong sentiments concerning their firstborn children. Compare Jacob's words concerning Reuben (Gen. xlix. 3), 'Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.' 'No greater affliction can be conceived, short of the general destruction of the people, than the sudden death in every family of him round whom the highest interests and fondest hopes clustered.' **Behind the mill**: the household mill was turned by the lowliest among the servants. In the East the hand-mill grinds each day the portion for the

day. Firstborn of beasts: and so all the land was to suffer under the judgment. Compare the animals being made to join the repentance of Nineveh. 7. Dog move his tongue: a strong figure for complete safety. 8. Bow down: in attitudes of entreaty. A great anger: or 'in heat of anger.' He allowed his hot natural temper to get the mastery over him. 9. Shall not: better 'will not.'

Hymn.

Watts's, 'Lord, we adore Thy vast designs, The obscure abyss of Providence,' etc.

Outline for Teaching.

I. *The Friendliness of many Egyptians.*

Especially those among whom the Hebrews lived. Many were no doubt grieved at the obstinacy of Pharaoh, and were glad to try and propitiate the Hebrews with gifts; God's judgments influenced many, and this made the weak stubbornness of the king all the more wicked.

II. *The Personal Influence of Moses.*

Gained by his steadfastness, dignity, and wisdom.

III. *The Last Message to the Wilful King.*

A threatening, the terrible character of which the king did not fully realise until it was fulfilled.

God's arm was at last indeed uplifted. He smote, and even proud Pharaoh must yield.

Illustrations.

THE LAST PLAGUE.—'As the first miracle, which was merely demonstrative, had been disregarded, those which followed were made acts of judgment. Of these the first nine were preparatory to the tenth, the great act of judgment, which, as previously announced (chap. iv. 22, 23), was to carry with it the complete prostration of Egypt, and the deliverance of Israel. This miracle, as the preceding ones, manifested the absolute sovereignty of Jehovah over all creation, especially over the favourite objects of Egyptian idolatry, and whatever they deemed most valuable, the firstborn of which died. There is also discernible in them a gradual ascent from the lower to the higher departments of nature; they must have succeeded each other very rapidly, and were all comprised in the months of March and April.'—*Robinson.*

THE TIME OF THE PLAGUE.—'The midnight in ver. 4 could not be the one following the day on which Moses was summoned to Pharaoh after the darkness, for it was not until after this that Moses received the Divine direction about the Passover, and they must have been communicated to the people at least four days before that feast, and their departure from Egypt (chap. xii. 3). It is certain that the last decisive plague did not take place the night following the cessation of the ninth plague; but the institution of the Passover, the directions of Moses to the people respecting the things which they were to ask for from the Egyptians, and the preparation for the feast of the Passover, and the Exodus, all come between.'—*Dr. Keil.*

BORROWING.—'This is certainly not a very correct translation, as the original word signifies simply to ask, request, or demand, but it does not signify to borrow except in a very few places of Scripture. There was really no borrowing in the case. If accounts were fairly balanced, Egypt would be found still in considerable arrears to Israel, for the former had never any right to the services of the Hebrews.'—*Dr. A. Clarke.*

No. 22. [G. T. Mark xiii. 33.] **Mar. 16.**

The Coming of the Lord.

(Read 1 Thess. iv. 13–18; v. 1–8.)

Leading Idea.

Earnest and faithful Christian living day by day is the only true preparation for the coming of the Lord, whatever form that 'coming' may take.

Introduction.

'Timotheus had been sent, while Paul was still at Athens, to revisit and establish the Church at Thessalonica. The news he brought on his return to St. Paul caused the latter to write to these beloved converts; and the letter which he sent them is the first of his Epistles which has been preserved to us. It seems to have

been occasioned partly by his wish to express his earnest affection for the Thessalonian Christians, and to encourage them under their persecutions; but it was also called for by some errors into which they had fallen. Many of the new converts were uneasy about the state of their relatives or friends, who had died since their conversion. They feared that these departed Christians would lose the happiness of witnessing their Lord's second coming, which they expected soon to behold. In this expectation others had given themselves up to a religious excitement, under the influence of which they persuaded themselves that they need not continue to work at the business of their callings, but might claim support from the richer members of the Church. Others, again, had yielded to the same temptations which afterwards influenced the Corinthian Church, and despised the gift of prophesying (preaching), in comparison with those other gifts which afforded more opportunity for display.'—*Conybeare and Howson.*

Compare, for Paul's labours in Thessalonica, Acts xvii. 1–9.

Explanations.

Ver. 13. **Ignorant**: about the character and results of Christ's coming. In the absence of true teaching on this inspiring but difficult subject they might readily take up false and unworthy notions, which would exercise an injurious influence on their Christian life and conduct. **Are asleep**: *i.e.*, dead; but note the word for death; it was the one that our Lord Himself so graciously used. The word 'sleep' holds in it a promise of 'awaking.' **Sorrow not**: natural sorrow is right for the Christian, but hopeless sorrow and extravagant, ostentatious sorrow are wrong. **Have no hope**: though the Gentiles had some faint gleams of immortality, their general sentiment is expressed in the sentence, 'When once dead there is no resurrection.' 14. **Jesus died**: really died a human death, and yet rose again. God raised Him as a dead man, and so God can and will raise all our dead friends. **Bring with Him**: *i.e.*, with Jesus. Whenever God manifests Jesus to us again we may be sure that all His saints will be with Him. It is not for us to explain *when* or *how*; but the continued life of His redeemed ones with Jesus we may surely believe. 15. **By the word**: meaning, 'through a Divine revelation given to me.' Paul claimed proper apostolic authority in teaching, and spoke to men what God directly revealed to him. **Alive**: living at the time of manifestation which is known as the 'coming of the Lord.' **Prevent**: *i.e.*, stand before so as to hinder; put the dead saints to any disadvantage. *Prevent*, as an old English word, means, 'be before,' 'get the start of,' 'get an advantage over.' 16. **Descend**: heaven is always thought of as *above*, because the figure of it is the 'firmament,' which is always *over* us, in whatever part of the world we may be. **With a shout**: accompanying acclaim of angels. 'The Greek word means a shout of command or encouragement, such as a captain gives to his soldiers, or a boatswain to his crew.' **Voice of the archangel**: as a herald or forerunner, announcing the theophany, or Divine manifestation. **Trump of God**: or of God's herald. Heralds always blow great blasts before they give their proclamations. **Dead in Christ**: or those who have died in the faith of Christ. **Rise first**: so far from the living saints getting any advantage, the dead saints will stand first. 17. **Clouds . . . air**: this intimates that the dead will rise with spiritual bodies, independent of conditions of time and space; and those living on the earth will also be suddenly changed into like spiritual bodies. **Ever with the Lord**: in near and happy communion with Him. This is, to the Christian who supremely loves his Lord, the very perfection of bliss. 18. **Comfort one another**: with these assurances and hopes.—Chap. v. 1. **Times and seasons**: Hebrew for 'the day and hour.' The different periods at which men might imagine that the Advent was likely to come. **No need**: because they had already been taught that Christ's coming was designedly left an uncertainty, and that when it came it would be sudden and unexpected. God exerts a gracious influence on us, helping us to keep on watching and working, by not permitting us to know either the time of our death or of Christ's coming. As a

thief: who takes care to give no information that may act as warning. 4. In darkness: of ignorance, self-indulgence, and sin. As Jesus put it in His parable, the diligent and faithful servant does not mind when his master comes home. 5. Children of light: who are trying to walk in righteousness, in the light. 6. Be sober: temperate, well-restrained; not letting ourselves get into the power of any evil habit or circumstances of temptation. 8. Breastplate: guarding the heart, the emotions, and affections. Helmet: guarding the head, the mind, and thought.

Alterations in Revised Version.

Ver. 13, read *fall asleep*; read also *even as the rest*. Ver. 14, read *fallen asleep*. Ver. 15, for *remain*, read *that are left*; read *shall in no wise precede them that are fallen asleep*. Ver. 17, for *remain*, read *that are left*. Chap. v. 1, read *that aught be written unto you*. Ver. 3, read *when they are saying*. Ver. 5, for *children*, read *sons*. Ver. 8, read *since we are of the day*.

Hymn.

Bonar's, 'Come, Lord, and tarry not; Bring the long looked-for day,' etc.

Outline for Teaching.

I. *The Thessalonian Trouble.*

Explain the hopeless feeling the Gentiles had about their dead. Show that this influenced the Thessalonians after they became Christians. And they even turned the gracious promise of Christ's coming again to the disadvantage of the Christian dead by fancying that it could only concern those who were alive at the time.

II. *The Correction of the Thessalonian Mistake.*

Christ's coming was *uncertain*; they might all of them die before He appeared. Christ's coming was *spiritual*, so, in some raised and spiritual way, all the saints would share in it. Dead and living would have to be *changed* ere they could take part in it.

III. *The Commendation of Thessalonian Duty.*

Watch. Be sober. Be always ready. Walk in the light. And keep on both breastplate and helmet.

No. 23. [G. T. Numb. xxiii. 19.] **Mar. 23.**

The Threat Executed.

(Read Exod. xii. 21–36.)

Leading Idea.

By obedience to God's precise commands, and preparation for the results which will surely follow His judgments, we may show our faith in His Divine threatenings, and trust in His promises that ensure our own safety.

Introduction.

In his *Hours with the Bible*, vol. ii. p. 157, *Dr. Geikie* so well expresses the interest and the significance of the Passover Feast, that we give his paragraph in full, and direct our readers' attention to his very suggestive explanation of the whole subject.

'It would seem as if the Hebrews, like other ancient races, had held yearly festivals at the different seasons, even while in Egypt. Spring, when the green ears shoot out, was in all nations of antiquity marked by religious festivities, the great characteristic of which, however differently expressed, was a desire to avert evil from the community by propitiating the higher powers. It was doubtless on the existence of such a custom among his own people that Moses based his demand, so many times repeated, that they should be allowed to go outside Egypt, to hold a great sacred feast, with their national rites. Availing himself of this established usage, he at the same time changed it, from a mere vague expression of religious feeling, to a distinctly historical and theocratic institution. Israel was henceforth to base its religion on the assurance that it was the chosen people of Jehovah, standing in a special relation to Him, as a royal and priestly race: the great deliverance from Egypt, by which He separated them to Himself, consecrating them as such. The old feast of spring was therefore, from this time, changed to a yearly celebration of a unique and transcendent event.'

'The Hebrew population were to be ready at a moment's notice to set out on their flight for liberty when summoned, before morning, to do so.'

Dr. Geikie adds: 'Striking to say,

a monument confirms the fact that Menephtah during his life-time lost his eldest son, who bore the same name as himself. This prince, associated with him on the throne, is commemorated on a colossal statue of his father now in the museum at Berlin. He is the Uræus snake on the front of the royal crown; the son whom Menephtah loves, who draws towards him his father's heart; the royal scribe; the singer; the prince Menephtah,' and is represented as adoring Sutekh, the 'great god, the Lord of heaven'; and as the 'justified,' or, as we should say, 'glorified one,' and 'the blessed,' that is, 'the departed.'

Explanations.

Ver. 21. **Elders of Israel**: the Hebrews had at this time no common chief, but lived under the rule of their own tribal elders or sheiks. This simple patriarchal form of government they retained in common with their related nations, the tribes of Edom, and those descended from Ishmael. Under the 'princes,' or 'elders' were subordinate chiefs of greater and lesser divisions; each tribe being apparently divided into twelve 'families' or clans, and each clan into twelve 'houses of the fathers.' All these chiefs, no doubt, ranked among the 'elders' of the nation, and were representative of the whole people. **Draw out**: select and set aside. **A lamb**: or kid. **According to your families**: *i.e.*, one for each family large enough to consume it at the one feast. **Kill the passover**: the lamb which was to be a sort of satisfying of the destroying angel, so that he might *pass over* their houses and not smite their firstborn. 'The lamb was to be the sign and pledge of the exemption of the Israelites.' 22. **Hyssop**: a small fern-like plant, which made a sort of brush. Chosen for the purpose, because commonly regarded as having purifying properties. **Bason**: or vessel in which the blood had been caught. **Lintel**: upper part of door-frame. The blood only secured the safety of those who were within the marked house. Show what is symbolized by this. 23. **The destroyer**: here regarded as a personal agent employed to execute the Divine purpose. Compare the figure of Satan sent to afflict Job with boils, etc. 24. **For an ordinance**: or settled, regularly recurring institution. 25. **Keep this service**: or this festival. It is noticeable that in the decaying and idolatrous times of Israel the passover was neglected, and that reforming kings were careful to revive it. Illustrate this. 27. **Lord's passover**: *i.e.*, it is a perpetual expression of our gratitude for the Lord's passing over our fathers, when He so graciously saved and delivered them. 28. **And did**: in the spirit of simple and cheerful obedience to the Divine command. Through the elders the precise injunctions of Moses were made generally known; the whole people were brought together and set in readiness for action as soon as Pharaoh's permission to leave Egypt was received. 29. **Firstborn of Pharaoh**: see note in *Introduction*. He was known as the *erpa suten sa*, the heir to his throne. 'Nobles, priests, tradesmen, artisans, peasants, fishermen — all alike suffered. In the hyperbolic language of the narrator, 'there was not a house where there was not one dead. And the deaths took place "at midnight," in the weirdest hour, at the most silent time, in the deepest darkness.' 31. **Rise up, and get you forth**: 'These last words seem to gleam through the tears of the humbled king, as he lamented his son snatched from him by so sudden a death, and trembled with a sense of the helplessness which his proud soul at last felt, when the avenging hand of God had visited even his palace' (*Geikie*). The psalmist regards the calamity as a sudden visitation of pestilence (Psa. lxxviii. 51). And the plague is said often to follow after a visitation of the Chamsin, or pitch-dark storm wind. 33. **The Egyptians were urgent**: and this sufficiently accounts for their heaping on them gifts, jewels, etc. Jewels were of little account to them when very *life* seemed imperilled. 34. **Kneading troughs**: small bowls. Loose garments are easily folded to make bags or pockets. 36. **Spoiled the Egyptians**: through their gifts.

Hymn.

Bakewell's, 'Hail! Thou once despisèd Jesus, Hail, Thou Galilean King,' etc. Note especially ver. 2: 'Paschal Lamb, by God appointed,' etc.

Outline for Teaching.

Three pictures are here suggested, each carrying its suggestions and its lessons.

I. *Midnight in the Homes of Israel.*

Notice the blood-sprinkled doors. Explain what was going on inside. Observe that all are ready, waiting the signal for starting. Here is illustrated *faith*, and *obedience* as its proper expression.

II. *Midnight in the Homes of Egypt.*

Alarm everywhere. Hopeless watching of dying pains. Fear forcing sudden resolve. Here is illustrated God's power to reach and to humble the hardest, proudest heart.

III. *Morning Startings from the Land of Bondage.*

Describe the marshalling of the Hebrews, the pressing of Egyptian gifts upon them, and the way in which they were hurried forth. Learn how God's foreknowledge enables Him to overrule everything for good; and also that God's *threatenings* are as sure as His *promises*, though He so graciously makes the falling of His judgments depend on our penitence and return to obedience.

Illustrations.

THE MEMORIAL FEAST. — 'In the paschal feast the bitter herbs recalled the bondage of Egypt and of sin; leaven, the symbol of corruption, was left out of the bread—a lesson to us to flee temptation. The circumstances of the feast typified the Christian life. They were girded, expecting to travel; shod, ready for rough ways; they went out staff in hand, suggesting help and protection; and in haste, which did not excuse neglect of duty.' *Dr. Fowler.*

KNEADING TROUGHS.—'These kneading troughs must have been rather small and light to have been carried upon their shoulders, bound up with their clothes—perhaps similar to those which the Arabians still use for kneading the dough of their unleavened cakes, and are merely small wooden bowls in which the cakes are preserved, when baked, till the evening, for the cakes are baked daily in the necessary quantity, as their bread-cakes can scarcely be preserved for a longer time. They soon become perfectly dry; are mostly, therefore, eaten fresh. The wide folds of the Eastern dress about the shoulders make it a useful and appropriate receptacle for all portable things.'— *Kalisch.*

BREAD-BAKING. — The Arabians of the desert use a heated plate of iron in preparing their cakes, which are often as thin as wafers. When they have no iron plate, they roll their dough into balls, and put it either among the live coals or into a fire of camel's dung, where they cover it till it is penetrated by the heat. They then remove the ashes, and eat the bread while it is scarcely dry, and still hot. In the towns the Arabians have ovens like ours; their bread is of barley-meal, and of the form and thickness of our pancakes; but they never give it enough of the fire.

No. 24. [G. T. Prov. xiii. 20.] Mar. 23.

Christian Companionship.

(Read 2 Thess. iii. 1–18.)

Leading Idea.

The secret of pleasant friendship with others is the self-denial which leads us to give up our own things for others' sake. Of the best Friend it is said, 'He pleased not Himself.'

Introduction.

The subject of the Second Epistle may be regarded as a continuation of the subject considered in the First Epistle. They had been comforted and assured respecting their dead friends by what Paul had written; but they had fastened upon some of his expressions, and argued from them that Christ's coming was to be immediately expected.

Farrar says, 'They regarded the immediate coming of Christ as a thing so certain that some of them were tempted to neglect Paul's exhortations, and to spend their lives in aimless religious excitement. St. Paul felt how fatal would be such a temperament to all Christian progress, and the main object of his second letter was to control into calm, and shame into diligence, the gossiping enthusiasm which fatally tended towards irregularity and sloth. They

were not to desert the hard road of the present for the mirage which seemed to bring so close the green Edens of the future; they were not to sacrifice the sacredness of immediate duty for the dreamy sweetness of unrealised expectations.'

Conybeare says, 'Some of his disciples inferred that if, indeed, the present world were so soon to come to an end, it was useless to pursue their common earthly employments any longer. They forsook their work, and gave themselves up to dreamy expectations of the future; so that the whole framework of society in the Thessalonian Church was in danger of dissolution. Those who encouraged this delusion supported it by imaginary revelations of the Spirit, and they even had recourse to forgery, and circulated a letter purporting to be written by St. Paul in confirmation of their views.' (Compare 2 Thess. ii. 2; iii. 17.)

Explanations.

Ver. 1. **Finally**: or 'it only remains for me to say this.' **Pray for us**: compare Col. iv. 3. St. Paul's loving dependence on the sympathy, affection, and prayer of his people is often strongly marked. Ministers realise very fully how much is done for them by the praying members of their churches, and often feel that the thing they need most of all is more fervent believing prayer on their behalf. **Word of the Lord**: word concerning Jesus; the gospel message. **Free course**: or 'may run,' unchecked, unhindered. 'Speed and security are contained in this idea: no hesitation about the next turn, no anxious picking of the way, and no opposition from devils and bad men.' (See Psa. cxlvii. 15.) **Be glorified**: in the successes that it wins. 2. **Unreasonable**: men who take up extravagant notions, and will not heed sober advice. **Wicked**: men who have self-seeking ends to serve. **All . . . not faith**: which would surely show itself in openness of mind and readiness to receive instruction. 3. **Lord is faithful**: there seems to be a play upon the words *faith* and *faithful*. 'Whether men have faith or not, the Lord is faithful.' (See Rom. iii. 3.) **Stablish you**: make you firmly hold and obey the simple truth which we have taught you. 4. **Do, and will do**: even now, amid much misunderstanding and prejudice, you are holding fast the faithful word. 5. **Love of God**: which is the constraining principle of the new life. That practical love which consists in keeping God's commandments, and waiting on Him constantly, with desire to know, and determination to do, His will. 6. **Withdraw yourselves**: as a safeguard for yourselves, and as a testimony against their evil ways. **Walketh disorderly**: especially in refusing to work for his living under the notion that Christ was soon coming. When men become idlers, they can soon become busy-bodies, mischief-makers, and slanderers. **Tradition**: here used for oral teaching. 7. **Follow us**: in all that is right and good; so far as they follow Christ, and express in conduct the principles of His gospel, we may make other men our examples. 8. **Wrought . . . night and day**: indicating earnestness and whole-heartedness in work, even in manual labour, and a noble independence of spirit. 9. **Power**: in the sense of *right*. It was only reasonable that those who devoted themselves wholly to ministerial service should be supported and provided for by those whom they served. Paul worked for two reasons: (1) That no prejudice against his message should arise by his association with money matters; (2) that he might offer to the disciples an example of the honourableness of toil for Christian men. 10. **Eat**: at the expense of the other members of the Christian Church. 11. **Among you**: the words represent the 'vague and various *directions* taken by those aimless feet, going about from house to house, workshop to workshop.' **Busy-bodies**: doing useless things, and meddling with other people's things. 12. **Command and exhort**: using both authority and persuasion. Persuasion first, and authority when persuasion did not avail. **Quietness**: less talking and discussing. Great talkers are never great doers. Better to have plenty of work, and very little time for mere talk. **Eat their own bread**: not other people's, but bread which they have honestly and honourably earned by their labour. 13. **Weary in well-doing**: there is no more important grace for a Christian to cultivate than

'patient continuance in well-doing.' 'The gifts of ill-directed charity are a premium to indolence.' 15. Not ... enemy: all the actions of Christians towards one another must be like the action of God toward them—intended for discipline, for reproof, correction, &c. The sinning fellow-Christian is still a *brother*, for whose recovery to spiritual health and righteousness we should unceasingly care. 17. With mine own hand: or, in my own writing. Is the token: that the Epistle is genuine. This reference is made because some epistle had been palmed off upon the Thessalonians which he had not written.

Alterations in Revised Version.

Ver. 1, read *may run, and be glorified.* Ver. 2, for *wicked*, read *evil*, margin has, *the faith.* Ver. 3, read *guard you from the evil one.* Ver. 5, read *the patience of Christ.* Ver. 6, read *which they received of us.* Ver. 7, for *follow*, read *imitate.* Ver. 8, read *neither did we eat bread for nought at any man's hand.* Ver. 9, for *power*, read *right*; for *follow*, read *imitate.* Ver. 10, read *neither let him eat.*

Hymn.

C. F. Alexander's, 'Jesus calls us o'er the tumult Of this world's wild, restless sea,' etc.

Outline for Teaching.

I. *Prayer for Ministers and Teachers* (vers. 1, 2).

II. *Obedience for those who are taught* (vers. 3–5).

III. *Mistakes of Professed Disciples* (vers. 6, 11).

IV. *Examples of Apostolic Toils* (vers. 7, 8, 9).

V. *Duty of Christians towards Erring Brethren* (vers. 12–15).

Impress how Christian companionship and fellowship depend on the (1) faithfulness; (2) cultured piety; (3) charity of each member.

Illustration.

BEGGARS REBUKED.—Pisistratus, the Grecian general, walking through some of his fields, several persons implored his charity. 'If you want *beasts* to plough your land,' said he, 'I will lend you some; if you want *land*, I will give you some; if you want *seed* to sow your land, I will give you some; but I will encourage none in *idleness*.' By this conduct in a short time there was not a beggar in his dominions.

No. 25. [G. T. Psa. cvi. 8.] **March 30.**

A Great Deliverance.

(Read Exod. xiv. 15–31.)

Leading Idea.

They who are in God's love and lead are quite safe, however alarming may be the circumstances in which they may seem to be placed.

'He is safe, and must succeed,
For whom the Lord vouchsafes to plead.'

Introduction.

This lesson sets us in the midst of the anxious company of the Hebrews, as they faced the sea, were hemmed in by the hills, and knew that Pharaoh's chariots were hurrying upon their rear. But we have skipped over the narrative of the journey which brought them to this situation, and it should be briefly dealt with, as introducing the present lesson.

'The nearest route to Canaan would have been the usual caravan route, which runs in a north-easterly direction along the coast of the Mediterranean, and would not have occupied more than a few days. (Trace this on the map.) But it would have brought the host into collision with the warlike and powerful nation of the Philistines, and for such an encounter they were as yet totally unfit. From Rameses, therefore, which was probably on the eastern skirts of the Delta, in the Wady Tumeilat, they proceeded in a southerly course, and after a day's journey halted for the first time at Succoth (Exod. xii. 37), the place of *booths*, "formed by the luxuriant foliage of tamarisk, sycamore, and palm," at the verge of the cultivated land of Egypt. The next day's halt was at Etham, in the edge of the wilderness (Exod. xiii. 20). At this point the Lord Himself in an outward and visible form assumed the direction of their march, appearing by day in a pillar of Cloud, and by night in a pillar of Fire. Such a

miraculous intervention was indeed needed to confirm the faith of the host, for instead of being conducted round the northern extremity of the Red Sea, so as to escape with all speed beyond reach of their Egyptian oppressors, they were commanded to turn and encamp before Pihahiroth (the place of sedge), between Migdol (a frontier Watch-tower) and the western side of the Red Sea, over against Baal-Zephon. Here they had scarcely encamped, when, lifting up their eyes, the Israelites discerned the terrible horses and chariots of Pharaoh pursuing after them. Astonished that the people had not made good their flight into Asia, and deeming them entangled in the land, and shut in by the wilderness, the monarch had directed all his forces to give chase to the fugitives. In wild alarm the Israelites cried out to Moses, and already complained of their deliverance from the bondage of Egypt. But the faith of their leader was not shaken. He bade the trembling, panic-stricken host stand still and *see the salvation of the Lord.*'—*Maclear.*

Explanations.

Ver. 15. Criest thou: no account of Moses' intercession is given; but by the answer we know that he had carried the burden of the people's distress and murmuring to God. But it was the time for prompt and decisive *action* rather than for prayer. Every moment was precious. **Go forward:** prepare for a forward movement; but this could only be into the sea. All were to be in readiness for the wonderful road which God proposed to make. **16. Thy rod:** the symbol of the Divine power entrusted to Moses. **Dry ground:** the crossing no doubt took place where there were sand-banks, which the wind would soon dry and harden after the waters had left them. The exact place of the crossing is uncertain, but it must have been near Suez, and not through the deep sea. **17. They shall follow:** thinking that the way which was safe for Israel would be safe for them, and forgetting that they were not Jehovah's people, for whom alone the pathway had been made. **Got me honour:** in a final victory over them, won by the agencies of wild storm, returning tides, and changing quicksands. **18. I am the Lord:** Jehovah, the one, only, and supreme God. **19. Angel of God:** Divine agent in carrying out God's delivering purpose. The Hebrews saw no angel, only the pillar-cloud which was the sign of his presence. **Behind them:** so as to check the on-coming of the Egyptians. **20. Gave light:** standing back of the shore, the streams of light would fall right across the path of the Hebrews, and enable them to hurry across with all the cattle in some six hours of the night. Illustrate by the effect of a great electric light in such a position. There was safety for all who kept within the streams of light that fell from the cloud. **21. East wind:** *Rawlinson* has this very valuable note: 'By a strong east wind we are at liberty to understand one blowing from any point between N.E. and S.E. If we imagine the Bitter Lakes joined to the Red Sea by a narrow and shallow channel, and a south-east wind blowing strongly up this channel, we can easily conceive that the water in the Bitter Lakes might be driven northward, and held there, while the natural action of the ebb tide withdrew the Red Sea water to the southwards. A portion of the channel might in this way have been left dry, and have so continued until the wind changed, and the tide began to flow.' **22. A wall unto them:** in the sense of being a protection from attack on either of their defenceless wings. We need not think of heaped-up and foaming piles of water such as are pictured in old Bibles. **24. Morning watch:** at sunrise, a little before 6 a.m. in April. **Troubled:** by causing a panic. Some chariots stuck in the sand, and in the frantic efforts of the horses, the wheels came off; such a sandy road was not suitable for heavy chariots; the men knew the tide had turned, and at last a wild storm of wind and rain effected their entire discomfiture. **28. Not so much as one:** there was no chance for any of them when the returning tide changed the hard sand to quicksand. 'The death of Pharaoh and the entire loss of the chariotry and cavalry accounts for the undisturbed retreat of the Israelites through a district then subject to Egypt and easily accessible to their forces' (*Speaker's Commentary*). As proof of the truth of this narrative it is ob-

served that 'the events of the later period of Menephtah's reign are passed over in perfect silence by the monuments. After him, the empire which Seti I. and Rameses II. had established at so great a cost of war and energy, went ignominiously to pieces.'

Hymn.

Cowper's, 'God moves in a mysterious way, His wonders to perform,' etc.

Outline for Teaching.

Show how the following things are illustrated by the narrative of this lesson. Question the children so that *they* give the illustration.

I. *Murmuring.* II. *Intercession.* III. *Faith in God's Word.* IV. *Action showing Faith.* V. *Divine Skill in accomplishing the Divine Purposes.* VI. *Hasty and Inconsiderate Enmity.* VII. *Hopeless Efforts to fight with God.* VIII. *God declared to be the Redeemer.*

No. 26. [G. T. Titus ii. 11.] **March 30.**

Review of the Quarter's Lessons.

The Golden Text, and the verses which follow it, suggest the best *key* to the very composite set of lessons provided for this quarter. We give the full passage from the Revised Version, and show the points which the several lessons may be used to illustrate.

Titus ii. 11–14: 'For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world (or age); looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works.'

I. *God's Grace for all* is illustrated in the lesson for Jan. 6. Impress that the great salvation is for *sinners;* so it notices no such distinctions as Jew or Greek, bond or free, wise or ignorant, rich or poor. It is for 'whosoever will.' Paul would have no sort of limitations put upon it which unfitted it for the Gentiles, and made it something special to Jews.

II. *Practical Godliness the Result of God's Grace* is illustrated in the lessons from the Epistle of James for Jan. 13, 20, 27.

Impress that our Lord taught us men were to be "known by their fruits.' He said, 'If ye *know* these things, happy are ye if ye *do* them.' We have received the grace of God in vain, unless it has made us (1) humbly attentive to Divine instructions through God's servants; (2) watchful over the infirmities of our own temper and disposition; (3) earnest in restraining our tongue; and (4) anxious to order our conduct and conversation in harmony with the spirit of Christ, and after the examples of godly men and women. Christians must live *soberly, righteously,* and *godly.*

III. *The Redeeming Power of the Gospel* is illustrated in the lessons for February, and for March 2 and 9.

Show how different are the forms in which the gospel appeals to different persons, but that always these things are necessary—Repentance, Faith, and Consecration. Wherever Paul went he preached the same gospel, but he adapted it to various audiences. Illustrate this from his ministry at Philippi, Athens, and Corinth. Note the different results that followed his preaching. Some believed. Some put the matter off for a while. Some rejected and scoffed. These results follow preaching still.

IV. *The Hope of Christ's Coming Again* is illustrated in lessons for March 23 and 30.

Impress for what purpose this great promise and assurance has been given us, and the perversion of it to evil ends which men have ever made.

Still we are sure that Christ will come again to receive us unto Himself. Still the time and mode of His coming are uncertain. And, still, we are called to be faithful servants, always so diligently and so lovingly about 'our Father's business' that it does not matter whether He comes at cock-crowing, mid-day, or midnight.

Impress the honourableness of *work,* and that we can most truly serve

God by the faithful doing of commonplace, every-day duties.

Christ's coming is joy unspeakable for workers; it will be an awful disappointment for idle dreamers.

No. 27. [G. T. Ver. 2.] **April 6.**

Praise for Deliverance.

(Read Exod. xv. 1–22.)

Leading Idea.

It is not enough to *feel* gratitude for God's mercies and deliverances, on all fitting occasions, and in all suitable ways; we should *express* our gratitude in praise and song. 'Whoso offereth praise glorifieth God.'

Introduction.

Review how wonderfully and how graciously God had dealt with His people. 'Thus, at length, the word of the Most High, which He spake to the patriarch Abraham at least four hundred years before, was fulfilled. The seed of the patriarch had grown into a great nation; they had been strangers in a land that was not theirs; they had suffered cruel affliction and degradation; but the oppressing nation had been judged, and with much substance the oppressed had come forth. The jewels of silver and gold, and the festal apparel which their late tyrants had forced upon them, well became this their national birthday. Once slaves, they were now free; once a degraded tribe, they were now an independent people. They had left behind them Egypt with its grinding tyranny and its memories of years of suffering. They had been "baptized unto Moses in the cloud and in the sea" (1 Cor. x. 2); their faces were set towards a Promised Land, their hopes fastened on a glorious future.'

Explanations.

The ode is divided into two portions. I. Retrospective. II. Prospective. Vers. 1–12 give brief statements of the transaction. Ver. 1. **Triumphed gloriously**: literally, 'He is gloriously glorious.' **Horse and his rider**: either the cavalry man or, more probably, the charioteer. The horse is the emblem of merely human strength. 'The Egpytian word for horse designates the swift, high-bred horses used for the war-cars of nobles.' 2. **The Lord**: special reference is made to the name Jehovah, by which God, the Deliverer and Redeemer, had made Himself known (compare Psa. lxviii. 4). **My strength**: a poetical contrast with the 'strong horses' on which Egypt depended. **My salvation**: *i.e.*, my Saviour, who has wondrously accomplished my salvation. **My God**: grasped and held as *my own*, because of His grace to me. Moses utters his own deep feeling. **An habitation**: for the habitation God seeks, see Isa. lxvi. 1, 2. Some render, 'I will glorify Him,' or celebrate His goodness with grateful, loving adorations. 3. **Man of war**: a poetical figure, not to be unduly pressed (see Psa. xxiv. 8). On this occasion God alone had fought with Egypt, by His winds and seas. 4. **Cast**: or hurled as if from a sling. **Chosen captains**: from chap. xiv. 7 we gather that the expedition was of picked men, as the king proposed a forced and hurried march. **Drowned**: literally, plunged, submerged; the word brings before us the scene of the on-rushing tide. 5. **As a stone**: because they were heavily armoured. 'The warriors on chariots are always represented on the monuments with heavy coats of mail; the corselets of "chosen captains" consisted of plates of highly tempered bronze, with sleeves reaching nearly to the elbow, covering the whole body and the thighs nearly to the knee.' 6. **Is become**: or is shown to be. At the close of this stanza it is probable that Miriam, with her chorus of women, took up the refrain of ver. 1, and sang it as it is rendered in ver. 21. 7. **Thy wrath**: literally, Thy burning, the fire of Thy wrath. **Stubble**: which, being very dry, burns up at once, and utterly. 8. **Blast**: poetical figure of the wind. **Floods stood upright**: figure for the ridge of the tide, as driven by the wind. 'The literalism which, taking its stand on these phrases maintains that the water gave up its nature, indicates an inability to distinguish poetry from prose, and fact from imagery.' 9. **Enemy said**: Moses imagines the plan which Pharaoh devised. **My lust**: evil, revengeful feelings. 'The abrupt, gasping utterances; the haste, cupidity, and ferocity of the Egyp-

tians; the confusion and disorder of their thoughts, are described in terms recognised by the critics of all schools as belonging to the highest order of poetry' (*Speaker's Com.*) 11. **Who is like unto Thee**: show that one object of the series of plagues and judgments had been the proving of Jehovah's claims over those of the Egyptian gods. Now the last triumph was won, for Pharaoh was slain, whom the Egyptians regarded as a god. 12. **Right hand**: the sign of power. 13. **Thy holy habitation**: poetical figure for the desert, free of Egypt, where Israel was so immediately under the Divine protection, that it was like being safe in God's dwelling-place. 14. **The people**: or the nations round, who might be disposed to resist the Israelitish advance into their country. News of this great and miraculous victory seems to have quickly and widely spread abroad. **Palestina**: here meaning Pelasheth, the country of the Philistines. From Egypt to Canaan the proper way lay through the land of the Philistines. 15. **Edom . . . Moab**: countries lying south and east of Canaan. 16. **Still as a stone**: this was not quite realised when, later on, Israel sought to pass through the Edomite country. **Purchased**: by this glorious display of Thy redeeming power. Compare the church said to be 'purchased with His own blood,' 'bought not with corruptible things,' etc. 17. **Sanctuary**: Canaan is, poetically, so called. 20. **Miriam, the phophetess**: from this we infer that she had been aiding the work of Moses and Aaron by preaching to the people in Egypt, and encouraging them with assurances and promises. (See Numb. xii. 2.) **Timbrels**: probably a round instrument, like our tambourines, smitten with the hand. **Dances**: quick moving steps ordered by the measure of the music.

Hymn.

Hammond's, 'Awake, and sing the song Of Moses and the Lamb,' etc.

Outline for Teaching.

I. *The Scene on the Further Shore.*

Some of the Egyptians washed on to the beach. The crowds of excited Hebrews. Moses coming forth to give expression to their feelings.

II. *The Song in its Several Stanzas.*

Probably repeated in a singing tone. Note how full the song is of joy in God.

III. *The Chorus of the Women and the People.*

Note their leader, their music, their rhythmical movements, etc.

No. 28. [G. T. Prov xxvii. 17.] **April 6.**

The Disciples Encouraged.

(Read Acts xviii. 23–28, xix. 1–7.)

Leading Idea.

God encourages His people in two ways—by sending to them gifted and wise teachers, and by giving them the sealings and inspirations of the Holy Ghost.

Introduction.

Paul at length decided to leave Corinth, partly induced by his desire to attend one of the Jewish festivals, and partly by the contemplated removal of Priscilla and Aquila from Corinth to Ephesus. The journey was commenced at Cenchrea, where Paul is said to have 'shorn his head,' as 'he had a vow.'

Explanations.

Ver. 23. **Some time**: how long we cannot tell. The time at Paul's disposal was limited by his desire to reach Jerusalem for the feast (ver. 21). **Galatia and Phrygia**: where he had founded churches. **Strengthening**: by further instructions in the truth, and wise counsels in relation to their troubles and difficulties. (Compare chap. xiv. 22; xv. 32, 41.) 24. **Apollos**: or perhaps *Apollonius*. Luther and some late writers think that he was the actual writer of the Epistle to the Hebrews. Characteristic of him was grace and eloquence of language. **Born at Alexandria**: and probably somewhat influenced by the teachings of Philo. **Mighty in the Scriptures**: remarkable for his knowledge of the Scriptures, and for his skill in using them in his public addresses. 25. **Way of the Lord**: *i.e.*, he had some knowledge of the Christian faith, at least in its initial stages. **Baptism of John**: which

sealed *preparation* of mind and heart for Messiah, but not the recognition and acceptance of Him in Jesus Christ. Apollos may have been looking for Messiah, and now only needed to be shown that Jesus of Nazareth was He. His case shows us the wide influence exerted by John Baptist's ministry. 26. **Speak boldly**: any visitors were invited to speak in the synagogues, and of this liberty we know that our Lord and Paul took advantage. **Took him unto them**: for private converse. They recognised what a power, as a teacher, Apollos would gain if only he were fully instructed. 27. **Helped them much**: by his eloquent addresses and references to Scripture. 28. **Jesus was Christ**: or the Messiah to whom the prophets had witnessed, and of whom John Baptist was the forerunner. —Chap. xix. 1. **At Corinth**: included under the term *Achaia* in chap. xviii. 27. **Upper coasts**: or high lands, the mountain districts of Galatia and Phrygia. This belongs to Paul's third missionary journey. In the New Testament the word *coasts* means 'neighbourhoods,' 'districts, or 'suburbs'; but not 'the sea-board.' **Certain disciples**: whose Christian knowledge and experience were unduly limited. 2. **Received the Holy Ghost**: better read, 'Did ye receive the Holy Ghost when ye believed?' *i.e.*, at your conversion and baptism. All conversions under the apostles were sealed by the gift of the Holy Ghost, whose presence in the new believer was seen in some power he possessed, such as tongues, miracles, healings, etc. (See Acts viii. 14-17.) These were probably converts made by Apollos. 'They had been baptized with the baptism of repentance, and were leading a life of fasting and prayer and alms; but they had not passed on to "righteousness, peace, and joy in the Holy Ghost"' (Rom. xiv. 17). 4. **Unto John's baptism**: which was a pledge that they would prepare themselves for the coming of the Messiah. It involved a pledge that they would live moral and religious lives. 4. **Baptism of repentance**: as distinguished from a baptism of *remission*. **Believe on Him**: it is singular to find that John's personal testimony to Jesus of Nazareth as Messiah does not seem to have been remembered. This the Apostle John narrates in his Gospel. 6. **Holy Ghost came**: and His gracious presence was manifest in the new endowment of the disciples, who now could 'speak with tongues and prophesy.' **Prophesied**: not 'foretold future events,' but 'taught with Divine authority, through special illumination.'

Hymn.

'Lord, cause Thy face on us to shine; Give us Thy peace, and seal us Thine,' etc.

Outline for Teaching.

I. *Paul's Work among the Churches.*

To visit them; keep up relations with them thus; and also by sending letters and messengers to them. Three words indicate his work—*confirming, strengthening, stablishing, the disciples.*

II. *A Specimen of the Difficulties Paul had to meet.*

Caused by the imperfect instruction of such teachers as Apollos—men who had teaching power, but not Christian knowledge and experience. Paul had to counteract the evil influence of imperfect friends as well as to oppose active prejudiced enemies.

III. *An Illustration of the Way in which Paul dealt with these Difficulties.*

See incident of twelve disciples at Ephesus. Show it was the way of a wise teacher, who led on to acceptance of higher and more satisfying truth; and the way of the apostle, who was permitted to seal faith in Christ by the gift of the Holy Ghost.

Illustration.

EPHESUS.—'Ephesus was the capital of the province of Asia, and as such the residence of the proconsul. And it was more than this, being, in fact, the most important city of Asia Minor, and the principal emporium for trade with the East. It was called "the eye of Asia," or rather one of the eyes, Smyrna being the other; for Ephesus and Smyrna, both of them on the sea-coast, and both great commercial marts, at the distance of about forty miles from each other, looked forth like eyes from the projecting forehead of this peninsula.'—*Dr. Porter.*

ELLIOT STOCK'S NEW LIST.

Second Enlarged Edition. In crown 8vo, cloth, price 6s. 6d.

SERMONS, HOMILETICAL EXPOSITIONS, AND LEADING THOUGHTS ON TEXTS OF SCRIPTURE. Preached in London by THOMAS DAVIES, M.A., Ph.D.

"Strong, forcible, and effective presentations of great truths."—*Literary World.*

In crown 8vo, cloth, price 6s., post free.

OUR MASTER'S FOOTSTEPS; or, Bible-Class Notes for Thoughtful Girls. By CHARLOTTE BICKERSTETH WHEELER, Author of "Memorials of a Beloved Mother," "Gleams Through the Mists," "Chimes from Bygone Years," &c.

"A bright and wholesome commentary on the Four Gospels; Low Church, but Church notwithstanding."—*Church Bells.*

"It meets a want that parents often feel, and may be safely and wisely placed in the hands of young people who are at all interested in the study of the Scriptures."—*The Christian.*

In crown 8vo, cloth, price 3s. 6d., post free.

CHARITY: a Tale. By SOPHIA PARKERSON, Authoress of "The Gleaner," &c.

"A book we can well recommend."—*Bath Gazette.*

"An interesting story with a good moral."—*Bath Herald.*

Recently published, crown 8vo, cloth, price 3s. 6d., post free.

THE PAPERS OF THE ECLECTIC DISCUSSION SOCIETY. By HENRY WALDUCK. Containing a great variety of important and interesting information, including Moses and Geology—Science and Revelation—Natural Phenomena—Darwinism—Witchcraft and Mesmerism, &c.

"The papers and discussions display careful selection and the due exercise of a large amount of sound and healthy thought, combined with great ability to convey knowledge in a manner which will insure its ready assimilation and appreciation by all who read the book."—*Public Opinion.*

"Many of the matters which in the present day are attracting the greatest attention are ably and conclusively disposed of."—*Preachers' Analyst.*

In crown 8vo, cloth, price 3s. 6d., post free.

THE LITTLE HORN OF THE EAST: An Exposition of Daniel viii. 9-26, by the Author of "The Great Roman Eclipse."

Now ready, handsome cloth, price 3s. 6d., post free.

THE NEW HANDBOOK OF SUNDAY-SCHOOL ADDRESSES. These Addresses have been specially prepared by experienced Sunday-school writers, for the use of Superintendents, Teachers, and others, who may—with little time for preparation—be called on to address youthful or, in many cases, adult audiences.

Now ready, price 3s. 6d., post free.

THE NEW MANUAL OF SUNDAY-SCHOOL ADDRESSES: A Comprehensive and Suggestive Collection of Outlines of Addresses, adapted for Sunday-schools and other assemblages of Young People, many of the Addresses being also fitted for gatherings of Working Men, Missionary Meetings, Ragged-school Festivals, &c.

Just published, crown 8vo, price 2s. 6d., post free.

SEEDS AND SAPLINGS; One Hundred and Five Original Outlines of Sermons and Sunday-school Addresses.

"An excellent budget of outline sermons and addresses. The style of treatment adopted is extremely good."—*Rock.*

In 8vo, tinted wrapper, price 6d., post free.

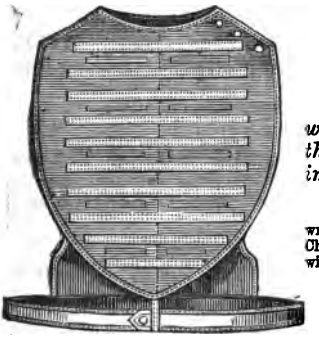
THE SCHOOLMASTER IN THE GUTTER; or, a Plea for the Middle Classes. By EUSTACE FRANCIS HINDER.

In crown 8vo, tinted wrapper, price 6d., post free.

THE WATER-DRINKING HERCULES, the Templar Sage, and the Temperance Premier; or Samson, Samuel, and Daniel in the Van of the Temperance Army. By Rev. R. WHITTLETON.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

DARLOW & CO.'S



MAGNETINE
LUNG INVIGORATORS,
25s., 30s., and 35s.

The magnetic influence of this appliance, which penetrates the tubes and tissues of the Lungs, has in many cases given almost immediate relief, and effected rapid cures.

On the 3rd October, 1883, the Rev. J. CHARLESWORTH writes:—"Will you be good enough to forward one of your Chest Protectors? I have worn one during several winters, with great benefit."

Pamphlets Post Free.

443, STRAND, LONDON.

ULCERS, ABSCESSES, CANCERS, POLYPUS,
PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE are effectually cured, without the aid of the lancet or knife, by

E. Burgess's Lion Ointment and Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from E. BURGESS, 66, High-street, and 1A, Red Lion-street, Wandsworth, London, S.W.

HOLLOWAY'S PILLS

THIS FAMOUS FAMILY MEDICINE

Is a Certain Cure for all Disorders of the LIVER, STOMACH AND BOWELS. A Great PURIFIER of the BLOOD; a Powerful Invigorator of the System, in cases of WEAKNESS AND DEBILITY, and is unequalled in Female Complaints.

VALUABLE HOUSEHOLD MEDICINE.

ESTABLISHED 1835.

BY THE USE OF WHICH

DURING UPWARDS OF FORTY YEARS

MANY THOUSANDS OF CURES HAVE BEEN EFFECTED.

Numbers of which cases had been pronounced INCURABLE! The numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS; also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being A DIRECT PURIFIER OF THE BLOOD and other fluids of the body. Many persons have found them of great service both in relieving and preventing SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints. Sold in boxes, price 7½d., 1s 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London, and by all Chemists and Medicine Vendors at Home and Abroad. Sent free by post in the United Kingdom for 8, 14, or 33 stamps.

IMPORTANT FAMILY MEDICINE:

TRADE MARK.

CAMOMILE PILLS,

THE

MOST CERTAIN PRESERVER OF HEALTH,

A MILD, YET SPEEDY, SAFE, AND

EFFECTUAL AID IN CASES OF INDIGESTION

AND ALL STOMACH COMPLAINTS,

AND, AS A NATURAL CONSEQUENCE,

PURIFIER OF THE BLOOD AND SWEETENER OF THE WHOLE SYSTEM.

INDIGESTION is a weakness or want of power of the digestive juices in the stomach to convert what we eat and drink into healthy matter for the proper nourishment of the whole system. It is caused by everything which weakens the system in general, or the stomach in particular. From it proceed nearly all the diseases to which we are liable; for it is very certain that if we could always keep the stomach right we should only die by old age or accident. Indigestion produces a great variety of unpleasant sensations; amongst the most prominent of its miserable effects are a want of, or an inordinate appetite, sometimes attended with a constant craving for drink, a distension or feeling of enlargement of the stomach, flatulency, heartburn, pain in the stomach, acidity, unpleasant taste in the mouth, perhaps sickness, rumbling noise in the bowels; in some cases of depraved digestion there is nearly a complete disrelish for food, but still the appetite is not greatly impaired, as at the stated period of meals persons so afflicted can eat heartily, although without much gratification; a long train of nervous symptoms are also frequent attendants, general debility, great languidness, and incapacity for exertion. The minds of persons so afflicted frequently become irritable and desponding, and great anxiety is observable in the countenance; they appear thoughtful, melancholy, and dejected, under great apprehension of some imaginary danger, will start at any unexpected noise or occurrence, and become so agitated that they require some time to calm and collect themselves; yet for all this the mind is exhilarated without much difficulty; pleasing events, society, will for a time dissipate all appearance of disease; but the excitement produced by an agreeable change vanishes soon after the cause has gone by. Other symptoms are, violent palpitations, restlessness, the sleep disturbed by frightful dreams and startings, and affording little or no refreshment; occasionally there is much moaning, with a sense of weight and oppression upon the chest, nightmare, &c.

It is almost impossible to enumerate all the symptoms of this first invader upon the constitution, as in a hundred cases of *Indigestion* there will probably be something peculiar to each; but be they what they may, they are all occasioned by the food becoming a burden rather than a support to the stomach; and in all its stages the medicine most wanted is that which will afford speedy and effectual assistance to the digestive organs, and give energy to the nervous and muscular systems—nothing can more speedily, or with more certainty, effect so desirable an object than *Norton's Extract of Camomile Flowers*. The herb has from time immemorial been highly esteemed in England as a grateful anodyne, imparting an aromatic bitter to the taste and a pleasing degree of warmth and strength to the stomach; and in all cases of indigestion, gout in the stomach, windy colic, and general weakness, it has for ages been strongly recommended by the most eminent practitioners as very useful and beneficial. The great, indeed only, objection to its use has been the large quantity of water which it takes to dissolve a small part of the flowers and

A CLEAR COMPLEXION ! ! !

GODFREY'S
EXTRACT OF ELDER FLOWERS

IS strongly recommended for Softening, Improving, Beautifying, and Preserving the SKIN, and giving it a blooming and charming appearance. It will completely remove Tan, Sunburn, Redness, &c., and by its Balsamic and Healing qualities render the skin soft, pliable, and free from dryness, &c., clear it from every humour, pimple, or eruption; and by continuing its use only a short time, the skin will become and continue soft and smooth, and the complexion perfectly clear and beautiful.

Sold in Bottles, price 2s. 9d., by all Medicine Vendors and Perfumers.

STEEDMAN'S
SOOTHING POWDERS
FOR CHILDREN CUTTING TEETH.

THE value of this Medicine has been largely tested in all parts of the world and by all grades of society for upwards of fifty years.

Its extensive sale has induced spurious imitations, in some of which the outside Label and the coloured Paper enclosing the Packet of Powders so closely resemble the Original as to have deceived many Purchasers. The Proprietor therefore feels it due to the Public to give a special caution against such imitations.

All purchasers are therefore requested carefully to observe that the words "JOHN STEEDMAN, Chemist, Walworth, Surrey," are engraved on the Government Stamp affixed to each Packet, in White Letters on a Red Ground, without which none are genuine. The name STEEDMAN is spelt with *two EE's*.

Prepared ONLY at Walworth, Surrey, and Sold by all Chemists and Medicine Vendors, in Packets, 1s. 1½d. and 2s. 9d. each.

BROOKS' MACHINE COTTONS.

A CERTIFIED AGENT IN EVERY TOWN.

WORMS

All Children suffer from them, if suspected, ask for the CERTAIN CURE
Tins 1/1½ at all Chemists.
Free by post, 15 stamps
KEATING, Chemist, LONDON.

KEATING'S WORM TABLETS.

KEATING'S COUGH LOZENGES

Absolutely the best known remedy ever made for
COUGHS, ASTHMA, BRONCHITIS
Strongly recommended by the most eminent Doctors.
TINS ONLY, 1/1½ and 2/9.

The

Willcox and Gibbs

"AUTOMATIC"

Silent Sewing Machine.

The very highest Excellence in every respect: in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid and Free of all Cost, for a Month's Trial at Home. List Post Free.

Willcox and Gibbs Sewing Machine Co.,
150, Cheapside, and 135, Regent Street, W., London;

10, Cross Street, Manchester; 115, Hope Street, corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 19, Market Street, Nottingham.

A Certified Agent in every Town.

REMEMBER **LAMPLOUGH'S** EFFERVESCING

PYRETIC SALINE

AND HAVE IT IN YOUR HOUSES.

It is most invigorating, vitalizing, and refreshing. Gives instant relief in Headaches, Sea or Bilious Sickness, and quickly cures the worst form of Eruptive or Skin complaints. The various diseases arising from Climatic causes, Constipation, the Liver, or Blood impurities, Inoculation, the results of breathing air infected with Fever, Measles, or SMALLPOX, are frequently prevented, and these diseases cured by its use.

Any person who has already Smallpox should take it, and be kept in a cool and darkened room to prevent its leaving any trace on the features.

The numerous statements and letters relating to its marvellous effect, as a positive cure in TYPHUS, SCARLET FEVER, SMALLPOX, and other BLOOD POISONS, are most remarkable, and are painfully suggestive of great neglect whenever the PYRETIC SALINE is not employed in these diseases.

"It furnishes the Blood with its lost Saline constituents."—DR. MORGAN, M.D., &c.

The late DR. TURLEY states in his letters and lectures—"I found it act as a specific, in my practice and family, in the worst form of Scarlet Fever, NO OTHER Medicine being given."

CAUTION.—The great reputation of this remedy having called forth spurious imitations, whose only merit is a transposition of the words of my label and wrappers, without any of the *health-restoring properties*, it is needful to observe my Name and Trade Mark as above on a buff-coloured wrapper, without which the Saline cannot be genuine.

I have again applied for and obtained a Perpetual Injunction, with Costs, against a Chemist in Manchester.

Sold by all Chemists in Patent Glass-stoppered Bottles, at 2s. 6d., 4s. 6d., 11s., and 21s. each.

LAMPLOUGH'S CONCENTRATED LIME-JUICE SYRUP,

A perfect Luxury; forms, with the addition of Pyretic Saline, a most delicious and invigorating beverage, particularly for Total Abstainers, the Delicate, and Invalid. *Most Chemists sell the above with the Pyretic Saline. In Patent glass-stoppered Bottles, at 2s. and 4s. 6d. each.*

H. LAMPLOUGH, 13, HOLBORN HILL, LONDON, E.C.

Borwick's Gold Medal Custard

Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores in 1d. and 2d. packets, and 6d. and 1s. tins.

JAMES' DOME BLACK LEAD.

CLEAN! NO DUST!!

The DOME BLACK LEAD differs from the ordinary kinds in the following IMPORTANT POINTS—

It is manufactured only from selected materials of the BEST QUALITY, and being prepared by a special process, it not only POLISHES QUICKLY, but also adheres at once to the stove or grate, thereby AVOIDING INJURY TO THE FURNITURE from dust.—Sold by Grocers.

For Excellence of Quality GOLD MEDAL For Cleanliness in Use

E. JAMES & SONS, SOLE MAKERS **PLYMOUTH.**

BRYANT & MAY'S MATCHES

Unwin Brothers, St. Martha Printing Works, Chilworth, Surrey.

No. 4. April, 1884.

THE TEACHERS' STOREHOUSE AND TREASURY

Of Material for Working Sunday-School Teachers.

CONTENTS.

	PAGE
The Work.	
The Godly Element in Education	73
The Need of Patience	75
The Book.	
Ancient Mines of Sinai	76
The Mummy of King Rameses II.	78
The Class.	
Nos. 29-36. April 13th-May 4th	79
The Desk	95
The Library	96

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

ONE PENNY

In crown 8vo, handsomely bound, price 5s. each volume, post free.

THE

BIBLICAL MUSEUM:

A Complete Commentary on the Holy Scriptures on an Original Plan. Consisting of Notes—Critical, Homiletic, and Illustrative—of the Holy Scriptures. By the Rev. JAMES COMPER GRAY, Author of "Topics for Teachers."

THE BIBLICAL MUSEUM may be briefly described as a commentary on the Scriptures on an entirely new and original plan; the object being to place in the hands of the reader the latest results of the modern scholarship, the best and most appropriate illustrative matter, and the most efficient homiletic analysis of each text in the most condensed form, and at the lowest possible price consistent with the vast outlay that the production has necessarily involved.

Every verse or group of verses in the BIBLICAL MUSEUM is elucidated by five distinct classes of Notes:

1. Brief and suggestive EXPLANATORY HINTS, in which both the letter and the spirit of the sacred text have a careful and very full elucidation.
2. HOMILETIC ANALYSES, taken from the discourses of eminent divines of all countries and churches.
3. AUTHENTIC ANECDOTES and ILLUSTRATIVE QUOTATIONS from standard writers, added to each verse.
4. ARCHÆOLOGICAL NOTES and derivation of old Bible words with illustrations of their use; APHORISMS and other quotations to serve the purpose of secular or theological side-lights, and to suggest ideas upon the passage under notice.
5. SCRIPTURE REFERENCES and Parallel Passages, which interpret Scripture by Scripture.

NEW TESTAMENT. Vols. I. Matthew and Mark.—II. Luke and John.—III. Acts and Romans.—IV. Corinthians.—V. Hebrews to Revelation, and Index.

OLD TESTAMENT. Vols. I. Genesis and Exodus.—II. Leviticus to Deuteronomy.—III. Joshua to Samuel II.—IV. Kings and Chronicles.—V Ezra to Job.—VI. Psalms.—VII. Proverbs to Song of Solomon.—VIII. Isaiah.—IX. Jeremiah and Ezekiel.—X. Minor Prophets, and Index.

The Work has two very full Indexes of Anecdotes and of subjects, by means of which its vast stores of information are placed at the reader's use for immediate use.

Just Published; New and Cheaper Edition, 5s., post free.

THE NEW CYCLOPÆDIA

OF

ILLUSTRATIVE ANECDOTE

MORAL AND RELIGIOUS.

CONTAINING A VAST COLLECTION OF AUTHENTIC ANECDOTES, OLD AND NEW, ON A WIDE RANGE OF SUBJECTS, CLASSIFIED AND ARRANGED FOR READY REFERENCE, AND DESIGNED FOR THE USE OF MINISTERS, TEACHERS, AND THE FAMILY CIRCLE.

This Work is a collection of Anecdotes illustrative of the great subjects which form the basis of all Christian Teaching, Scripture Truth, and Christian Life. The Anecdotes are varied in style, character, and treatment, and are gathered from all available fields, both ancient and modern, the best writings of all denominations being laid under contribution to furnish material for its completion; while great care has been taken to avoid such anecdotes as are to be found in other collections—also to exclude those which are from their age inappropriate, or from their frequent use inadmissible.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

DEAFNESS CURED BY SIR E. J. REVERTON.

SILVERTON'S PATENT PILLS, absolute cure for Indigestion, Wind in the Stomach and Nervous Headache. Price 1/1½ and 2/9 per box, of all Chemists.

BOOK SENT 2 STAMPS. Imperial Buildings, Ludgate Circus, London, E.C.

HELP to FATHERS, MOTHERS, and all TEACHERS.

THE SYSTEMATIC BIBLE TEACHER,

With BIBLE VOICES FOR THE YOUNG, contains

DR. WATTS' CATECHISM and other Lessons; the ASSEMBLY'S SHORTER CATECHISM Lessons; SCRIPTURE NARRATIVE Lessons, by R. Mimpriss.

All Teachers can teach them. Children can learn and teach them. All Fathers can use them, and God is pleased to bless them. This System SOLVES the PROBLEM and meets THE BITTER CRY.

THE FAMILY SET (Post free), 2s. 6d.

The GUINEA SUPPLY will start a School of 50 or 70 Children.

"SCHOOL & HOME," a Monthly Illustrated Magazine. One Penny.

A REPORT, &c., can be had on application to the Manager, at the SYSTEMATIC BIBLE TEACHING MISSION, 67, Paternoster Row, E.C.

The Birkbeck Building Society's Annual Receipts exceed Four Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate possession, and no Rent to pay. Apply at the Office of the **Birkbeck Building Society.**

HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH, with immediate Possession, either for Building or Gardening purposes. Apply at the Office of the **Birkbeck Freehold Land Society.**

A Pamphlet, with full Particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

Southampton Buildings, Chancery Lane.

Established 1851.

BIRKBECK BANK. — Southampton Buildings, Chancery Lane.

Current Accounts opened according to the usual practice of other Bankers and Interest allowed on the minimum monthly balances when not drawn below £25. No commission charged for keeping accounts.

The Bank also receives money on deposit at Three per cent. interest, repayable on demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings, and other Securities and Valuables; the Collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks and Shares.

Letters of Credit and Circular Notes issued.

A Pamphlet, with full particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

ELLIOT STOCK'S NEW CATALOGUES.

A CATALOGUE OF REWARD AND PRIZE BOOKS FOR SCHOOLS, from 6d. to 7s. 6d., carefully selected and arranged according to prices.

A CATALOGUE OF HANDSOMELY-BOUND BOOKS, suitable for Presentation, bound in calf, morocco, &c.

A CATALOGUE OF BIBLES, in plain and handsome bindings, for presents, at very reasonable prices.

Either of the above will be sent post free for 1 stamp.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

NURSE EDDA'S
WONDERFUL
BABY SOOTHER.

THIS unequalled remedy is entirely free from any Opiates or noxious or strong acting Medicine; its effect is instant in relieving Infants from GRIPES, WIND, COLIC, &c. It is guaranteed a simple, harmless Medicine. No one in charge of a Baby should be without it; have it ready in the house.
Price 1s. per Bottle at all Chemists, or free by Parcels' Post; same Price, 12 Stamps, to
THOS. KEATING, Chemist, St. Paul's, London.

KEATING'S WORM TABLETS.

NEARLY all children suffer from Worms; if suspected do not wait, you can with ease cure the child; this remedy is sure to cure; safe to use (has no effect except on Worms). *Tins, 1s. 1½d., at all Chemists.*

KEATING'S POWDER

DESTROYS BUGS, FLEAS, MOTHS, BEETLES

Sold in Tins 6d 1/- & 2/6

POST FREE FOR SIX STAMPS, or LARGE EDITION (bound in cloth), 1s. 3d., from the AUTHOR.

CONSUMPTION

AND ALL LUNG DISEASES.

By G. T. CONGREVE, *Coombe Lodge, Peckham.*

The Nature, Progress, and True Treatment of this Scourage of England, with 133 Selected Cases.

The following REMARKABLE CASE is selected from the NINTH SERIES, which have been appearing ONE EVERY WEEK IN THE WEEKLY PAPERS.

A "HOPELESS CASE of CONSUMPTION. Mr. EDWARD WAINSCOTT, of Hereford.

This patient, now living at 20, WYE-STREET, HEREFORD, applied to me in July last. All the usual symptoms of confirmed Phthisis were present; in addition, blood was brought up in serious quantity, and swelling of the feet had commenced. He continued the use of my medicines, with liniment, &c. (as I believe) without intermission for four months. I received a letter from him in November as follows:—

"DEAR SIR,—I am glad to say I have now been at my employment three weeks. Before I applied to you I was attended by four physicians. I was blistered, poulticed, and took a large quantity of medicine. They said, '*It was an hopeless case—that I was in deep Consumption—that my left lung was entirely gone, and my right greatly affected.*' I was recommended to you by a young man whose case had been similar to my own. At that time I was so thin that people did not know me. When they came to see me they said, '*Ah! it won't be long before he is gone.*' But, praise God! I have risen again. Dear Doctor, you will see a case like mine, No. XXXVII. in your book, only I think that mine was worse. I hope that you will make this known."

MR. CONGREVE IS PUBLISHING A NEW CASE FOR EVERY WEEK IN THE "CHRISTIAN WORLD," "GLOBE," "HERALD," AND ABOUT TWENTY WEEKLY PAPERS. THE READER WHO HAS ANY INTEREST IN CASES OF CHEST DISEASE IS EARNESTLY REQUESTED TO WATCH FOR THEM WEEK BY WEEK.

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Times of Consultation. TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY.

HALF PRICE.

WHEN BUYING WORCESTERSHIRE SAUCE SAVE HALF THE COST BY PURCHASING HOLBROOK & CO.'S.

To avoid deception, note the label. "Holbrook & Co.," in red letters on a black ground.
HOLBROOK'S WORCESTERSHIRE SAUCE is sold by Grocers, Oilmen, &c., everywhere.

RELIGION AND SCIENCE.

TWO words so frequently met with in the current literature of the day—the two great lights, given to cheer our path through life, and to strengthen our footsteps in their heavenward course; but, alas, how little understood! how strangely misrepresented! how perversely kept asunder! Those who would learn how essentially inseparable they are, yet how liable to disagree, should read "COSMOS," a pamphlet devoted to an impartial exposition of these two unnecessarily conflicting principles. It puts the subject in an entirely new light, and removes those difficulties which some of the wisest and most godly men have vainly laboured to overcome.

WADE, 11, LUDGATE ARCADE, LONDON.

Price 8d. post free of Editor, "Cosmos," Balham, Surrey

THE WORK.

THE GODLY ELEMENT IN EDUCATION.

BY THE REV. ROBERT TUCK, B.A.

THE prophet Isaiah, when giving a glowing picture, painted in the high colours of prophetic expectation, of the re-settlement of the Babylonian captives in their own land, set forth one prominent feature of the national prosperity in these words, 'And all thy children shall be taught by the Lord'—that is, there should be efficient provision made for the godly instruction, the religious education, of the children. (Isaiah liv. 13.)

In theory we are probably all agreed that no education of the rising race can really fit them for life, and all its complex relations and duties, save one which establishes good and godly character. Less than this might do—something other than this might do—for man, if he were only a thinking animal; less cannot suffice for man as made in God's image, endowed with *will* that makes character possible, and capable of goodness; less we will not allow for our own children, and less we may not demand for the nation's children.

The tendency of our age is to an overvaluing of the scientific elements of education, and an undervaluing of the moral. Very many persons press upon us that we should be satisfied with a merely secular education, but we are firmly convinced that such an education can never fit the children for the relationships and responsibilities of life. In some way we must conserve the religious and the moral elements.

As helping to confirm the conviction which our readers have on this subject, and as suggestive of the ways in which this godly element may be preserved and provided, we propose to treat—

I. The vital importance of the religious element in modern education.

Take the common life of the multitudes around us, and what a very small portion of it can be called *intellectual;* and what large portions of it concern relationship with others, and must be classed as *moral.* There is no need for us to undervalue the intellectual, nor do we intend to separate it, by hard and fast lines, from the moral; but we must admit that 'three-fourths of life is

conduct,' and that it is supremely important for men to be trained for right conduct.

As the intellectual is now taught, it is too much divorced from religion, and even from morals. And even when morals are taught there seems a great anxiety to get them based on the social necessity, the general good of the race, and on general principles of utility, rather than on the claims, and authority, and will of God. We boast of the wide tolerance and the broad views of our highly civilized age, but it may be that solemn warnings would come to us by a study of the over-civilized and over-tolerant age of King Solomon.

It may be well to state distinctly what is meant by the 'religious element in education.' We mean the teaching of the highest and purest morality as inspired by this highest and noblest motive, the love and fear of God. We affirm that man is lowered, and that he can never be ennobled, if this godly element is left out.

It is essential for the children; for it is plain that the life which is before them must make grave demands on their wills, their consciences, their passions, their affections, as well as upon their intellectual powers, and their stores of knowledge. Our training cannot be efficient if it does not directly bear upon the culture of will, and conscience, and heart. The great life achievement is complete moral self-control, and a man can win that only in the strength and grace of God. 'In all thy ways acknowledge Him, and He shall direct thy paths.'

It is essential for the parents. For what is the trust committed to them? Is it a bundle of brains, or a sheaf of memories? Is it not rather a beating heart that yearns for an all-satisfying affection; and a never-dying soul that was 'made for God, and can find no rest till it finds rest in Him?' We can only be found faithful as we duly culture the *whole* natures entrusted to us; and we can only get back on our own hearts the full blessing of our educational work as the godly element is preserved in it.

The 'godly element' is further demanded by the interests of society; which needs morality, righteousness, for its consolidation; character for its adornment; religion for its safeguard and its inspiration; and learning chiefly for its piquancy.

It is necessary also for the future of our nation, which has won, and holds, its place among the nations not so much by its achievements, or its learning, as by its character; and for the culture of character we dare not be unmindful of those springs that are in God.

II. The spheres in which this religious element can be provided.

By Divine institution, the first and great sphere for it is the *Family*. Fathers and mothers carry the authority of God to their children; and, for those children, that are the earliest, and ever the most affecting, revelations of Him. No conditions of society can ever shift the responsibility of providing for the religious training of the children off from the shoulders of the parents. It is, it must ever remain, their 'burden from the Lord.' The

uprising of no societies, no educational schemes, can relieve parents of their personal duty. No delegation of their authority and influence can ever be made.

But in this direction is revealed the secret weakness of much modern Christian life. If we might put the evil into a phrase, we should call it 'the defective religious fathering and mothering of the children.' How often may we find the family altar neglected, and family instruction treated as unnecessary. All honour to the noble band of Sunday-school teachers, who are toiling as skilfully as they can to make up for the home neglectings; but nothing can efficiently take the place of home influence. Much may supplement it, but parents must do their own duty, for God has given to them a power which is a trust committed to them alone.

Under the conditions of modern life the Sunday-school does a great part of this religious work of education. It meets, wisely and well, some of the disabilities of the working classes and the poor. In private schools religious training is provided, and well-to-do people would not think of sending their children to any boarding or day-school in which the moral and religious culture of the young people was not duly considered. And we are not thoughtful of the best interests of the poorer classes, for whose education the nation must provide, unless we are found deeply anxious for their moral well-being, and determined that they shall be instructed in the foundation principles of revealed religion.

Our age cries aloud for liberty, but the liberty it foolishly asks for is license for every man to 'follow the devices and desires of his own heart.' And the only liberty worth any man's having is the 'liberty of righteousness,' and into righteousness a man must be trained, getting his first lessons in his early and susceptible years.

THE NEED OF PATIENCE.

'Do not be discouraged if your boys and girls show very little of the saint and a good deal of the sinner. Wait. You have undertaken a great work, and can afford to wait. That gorgeousness of the sunset the other night, how long it took God to make it. To raise the vapour from the sea, to bring the drops from afar, to marshal them, to march them, to combine them for that final glorifying in the sun's light, demanded a long time. Here are half a dozen rough boys or giddy girls in whom you wish to see a Christian character developed under the Holy Ghost. They will go out and make other Christians, who in their turn will influence others, the work advancing, until a multitude stand before God's throne, taking a rainbow-glory from that divine, glorious centre.

God spends much time on the first and lesser. You surely can afford to spend a lifetime on your greater task. Watch, work, wait.'—*S. S. Journal.*

THE BOOK.

ANCIENT MINES OF SINAI.

Dr. Cunningham Geikie, following the lead of Professor Ebers, describes the Israelites as leaving the barren sweep of the Desert of Sin, and entering the mining district of the ancient Egyptians. Their route lay through Wady Maghara, past Wady Sidr, to Wady Mokatteb. Here, for well-nigh a thousand years before the days of Moses, the Egyptians had worked their treasured mines of copper and turquoise—a stone to which, even now, the Arabs ascribe the power, when worn, of warding off misfortune, strengthening the eyesight, gaining the favour of princes, securing victory over enemies, and driving away bad dreams. In the midst of the valley (Maghara) rose a hill, surrounded by a wall, and crowned with small stone houses for the guard, the officers, and the overseers; their only roofs a slight covering of palm branches brought from the Oasis of the Amalekites, which was near. On the highest peak of the hill, where it was most exposed to the wind, were the smelting furnaces, and a manufactory where a peculiar green glass was prepared, in imitation of emerald, that stone itself being found only more to the south, on the western shore of the Red Sea.

Inscriptions and rude sculptures, which still remain, show the extreme antiquity of these mines; the very oldest of which we have any record dating further back than three thousand years before Christ. On some of these inscriptions the Pharaoh named *Inefou*, last king of the ancient Third Dynasty, is portrayed; and beside him is Cheops, the builder of the Great Pyramid.

The mines of this gloomy region were in full operation during the reign of Rameses II., the oppressor, but no inscriptions have been found of his successor, the Pharaoh of the Exodus; a fact which, together with the evident richness of the abandoned workings, seems to point to some external cause having led to their sudden stoppage.

Copper was very early known not only in Western Asia and Egypt, but also in Palestine. Homer speaks of Sidon as 'rich in copper,' and the metal is mentioned no less than forty times in the Pentateuch, while iron is mentioned only twice, if we except the notices in Deuteronomy.

In the City of the Dead at Memphis many bronze and copper articles are found, which, like the mines of the Wady Maghara, date as far back as the time of the Pyramids; and, indeed, the wondrously fine hewing of the blocks of stone by the builders of these structures; the delicate sculptures in relief in the graves of Gizeh; and especially the almost matchless statues of Cephrenes, the builder of the Second Pyramid, cut out of the hardest breccia, would have been impossible without metal tools.

The condition of the miners in the torrid and desolate Egyptian workings at Sinai was sad in the extreme; for 'to work in the mines' had as ominous a meaning to the population of the Nile, as

it now has in Russia when spoken of the mines of Siberia. Many notices on the monuments cast a dismal light on the horrors of those condemned to this fate; but a still more vivid picture of them has been left us by an old Greek writer, who describes from personal knowledge the misery of the labourers in the gold mines which lay on the boundaries of Egypt and Nubia, between the Nile and the Red Sea (Agartharcides, about B.C. 150, quoted by Diodorus Siculus).

'The kings of Egypt,' says he, 'send to the gold mines condemned criminals, prisoners of war, and persons convicted on false accusations or banished in the heat of passion. By this means they procure the labour necessary to obtain the great treasures these mines yield; the punishment being often extended not only to the offender, but to all related to him. The number of the convicts is very great, and they are all chained by foot-irons, and have to work continually, without any interval for rest. Not only is there no break of work for them by day, the very night brings them none; and withal every chance of escape is cut off from them, for foreign soldiers, whose language they do not understand, are set over them, so that no one can move his guard by friendly words or entreaties. Where the gold-bearing soil is hardest, huge fires are kindled to loosen the ground before the miners begin to dig; but as soon as the rock is burnt enough to require less violent labour, many thousands of the unfortunates are set to break it up with quarry tools. The oversight of the whole work is under the charge of a skilled officer, who knows the difference between rich and poor stone, and directs the toilers accordingly. The strongest drive shafts into the rocks—not in a straight line, but as the glittering metal may lead, and these shafts wind and turn so that the hewers have to work with a lamp on their forehead, else they would be in total darkness. They have, moreover, constantly to change their position as the rock demands, till finally they get their pieces broken off, and thrown down on the floor of the galleries. Meanwhile, the overseers keep them up to this heavy work by roughness and blows.

'The boys who have not yet come to their strength have to go into the shafts in the rocks, and painfully raise and drag out to the open day the pieces of stone broken off by the miners. From these lads men, who must be over thirty years of age, receive each a fixed quantity of this quarried material, and have to pound it in stone troughs, with iron pestles, until it is no larger than a pea.

'The wives and the old men then take these fragments and pour them into mills, of which a number stand in a row, and these are driven by two or three persons by a winch, till the whole is ground as fine as flour. One cannot look at these wretched creatures—who not only are unable to keep themselves clean, but are too ragged even to hide their nakedness—without lamenting their fate; for there is no care or pity for the sick, the injured, the greyheaded, or the weakness of woman. All, driven by blows, must work on till death comes to end their sufferings and their sorrows. In the

bitterness of their agony, the condemned anticipate the future as even more horrible than the present, and wait eagerly for death, which is more fondly desired than life. The discovery of these mines dates from the earliest times; they must have been begun already under the old kings.'

The explorations of Major Palmer have, in recent years, helped vividly to illustrate some details of this sad narrative. In the little Wady Umm Themâino he discovered the mouth of a mine a short way up the face of the hill, and on entering found himself in a labyrinth of narrow winding galleries, leading about four hundred feet into the rock. Most of these were so low that he had to creep on his hands through them, and a safe return was only secured by the precaution of unwinding a cord as he advanced, to mark his proper course in getting out again. The air was oppressive in the extreme, for there was no ventilation, the fresh outer atmosphere finding no entrance to the depths of the mountain; bats, moreover, flew out in great numbers, entangling themselves in his hair and beard. The walls of the galleries were still black with the smoke of the lamps used, ages before, by the miners, and a wooden prop was found which had supported the roof of some side gallery, 'perhaps before the building of the first Pyramid;' for so old were the workings that even the hieroglyphics at their mouth were well-nigh worn away by time.—'*Hours with the Bible*,' vol. ii. pp. 228–232.

THE MUMMY OF KING RAMESES II.

The following is a description of the recently recovered mummy at Thebes, which is known by the inscriptions to be the remains of the great oppressor of the Hebrews, Rameses II.:—

King Rameses II., the third king of the 19th Dynasty, and the Pharaoh of the Jewish captivity. The mummy is in a perfect state of preservation, but of the three mummy-cases in which it once probably reposed only one remains. This mummy-case is of plain sycamore wood, unpainted and unvarnished. It is carved to represent Rameses in the position of Osiris. The crossed arms rest upon the breast. In the right hand is the royal whip, and in the left is the royal hook. The features are most beautifully and delicately carved, and are surmounted by the crown of Upper and Lower Egypt, with the uræus serpent. The mummy-case is a most graceful and animated specimen of sculpture, displaying, in all its purity, the firm and flowing lines of the period of the Egyptian Renaissance. The *nomen* and *prænomen* cartouches of Rameses are written in plain black characters upon the mummy-case, which bears no other text or representations whatever, and in its beautiful simplicity contrasts strangely with the pompous and exaggerated dedications of almost all other inscriptions which mention the name of Rameses the Great. The mummy itself is wrapped in rose-coloured and yellow linen of a texture finer than the finest Indian muslin, upon which lotus flowers are strewn.

THE CLASS.

No. 29. [G. T. Ver. 25.] April 13.

The Resurrection and the Life.

(Read John xi. 17-36.)

Leading Idea.

This cannot find better expression than in the first clause of the Golden Text.

Introduction.

Very little can be known concerning the family at Bethany. At the time of introduction to us it consisted of three members, two sisters and a brother. It is conjectured that Martha was a widow; that her husband was Simon the leper; and that Lazarus is identical with the gentle and holy rabbi of that name mentioned in the Talmud: but about these things we can have no certainty. From the Gospels we only learn that they were 'a family in easy circumstances, and of sufficient dignity and position to excite considerable attention not only in their own little village of Bethany, but even in Jerusalem.'

'Bethany has been thus described. A small town or village on the east slope of the Mount of Olives, fifteen furlongs from Jerusalem. It is near the point where the road to Jericho begins to descend more steeply to the Jordan valley. Many fruit and other trees—olives, pomegranates, almonds, oaks, etc.—give the place an air of seclusion and repose. It is now a wretched village of about twenty families, called by the Arabians *el Azarîyeh*. There remain some relics of antiquity in the form of large bevelled stones, probably taken from old buildings. The monks point out various objects of curiosity—as the house of Mary and Martha, and of Simon; the stone on which Jesus sat, and the grave of Lazarus—a deep vault, like a cellar, excavated in the limestone rock in the middle of the village, in which the Franciscans say mass twice a year.'—*Whitney.*

Jesus was, at the time the message came from Bethany, in Bercea, and quietly journeying towards Jerusalem. To try the faith of His disciples, and the trustful love of His Bethany friends, Jesus remained two days where He was before starting out to the help of these sufferers. He could have travelled the twenty miles in a few hours if He had thought it best to go at once. Our lesson begins with the arrival of Jesus at the grave.

Explanations.

Ver. 17. **Came**: the grave-place seems to have been on the Jordan side of Bethany, and so Jesus did not enter the village first. **Four days**: this, according to the Jewish mode of reckoning, included the day on which he was buried and the day on which Jesus arrived; so it would be two whole days and parts of two others. 18. **Fifteen furlongs**: about two miles. Bethany may have been, at this time, a kind of suburb of Jerusalem, in which some of the well-to-do people had residences. It is noticed that St. John writes in the *past* tense, and no doubt, after the siege of Jerusalem, the buildings and gardens were destroyed. 19. **To comfort them**: it is quite the Eastern custom still for friends to pay visits of condolence during the first seven days of bereavement. The days of mourning were usually thirty, which were divided into (1) three days of weeping; (2) seven days of lamentation; (3) twenty days of sorrow. This fourth day after the death was the first of seven days of lamentation. 20. **Jesus was coming**: better read as the very words of the messenger, 'Jesus is coming.' How anxiously those women must have waited day after day! Martha went to meet Him partly as a sign of respect, and partly to speak with Christ alone, free from the company that crowded the house. **Mary sat still**: it does not appear that she was told of the approach of Jesus. 'The clause describes precisely the position of the mourner, who sat on or near the ground, while those who 'came to lament with her sat around.' 21. **Had not died**: would not have died, because Thou couldst, and wouldst, have healed him of his sickness. She had confidence in His power and in His love. But her faith was limited. Death seemed to her to be beyond

His reach, and yet she struggled to get faith that He could help them *even now*. 'She seems to indulge the vague hope that some alleviation may be vouchsafed to their bereavement.' 23. Shall rise again: this only suggested to Martha the common belief in a general resurrection. Her remark in reply proves that a belief in a final resurrection was common among pious Jews. But it was not so apprehended as to bring any present consolations. 25. I am the resurrection: turning Martha's thought from a mere event to the Divine power that brings about the event; from a future prospect to a present fact. 'The resurrection is to be thought of as His person, and it is to be thought of as actually present. I *am* the resurrection—a present life, and not simply a life in the remoteness of the last day.' Compare Christ's figures of Himself as the Bread, the Water, of Life. Life (resurrection) is present, and this life is in a person. Our Lord was trying to open spiritual truth to Martha. She thought of death of body; He wanted her to think of the death of sin, which was only illustrated in death of body. From the death of sin man wants present resurrection, and that new life never knows any death. The regenerate shall never die. Compare the last words of Edward the Confessor, 'Weep not, I shall not die but live; and as I leave the land of the dying, I trust to see the blessings of the Lord in the land of the living.' 27. Thou art the Christ: Martha is somewhat bewildered by His mysterious words, but she falls back on her old faith, and seems to say, 'I don't understand, but I can trust you.' 28. Went her way: hurried back to the house. Calleth for thee: no doubt our Lord had made inquiries about Mary. 29. Arose quickly: from her place among the mourners; not telling any one where she was going. Some of the company were not friends of Jesus. 31. Comforted her: 'were engaged in the prescribed ceremonial of those who were called comforters.' Goeth . . . grave: the most natural conclusion. It led them to gather round the grave, and so there was a large company assembled to witness our Lord's miracle. 32. Fell down at His feet: how differently the two sisters expressed their feelings, and how differently Jesus responded to them! He could talk to Martha—He wept with Mary.

Alterations in Revised Version.

Ver. 17, read *had been in the tomb*. Ver. 19, read *to console*. Ver. 20, read *but Mary still sat in the house*. Ver. 25, read *though he die, yet shall he live*. Ver. 27, read *I have believed*; read *even he that cometh into the world*. Ver. 28, read, as margin, *called Mary her sister, saying secretly*. Ver. 31, for *grave*, read *tomb*.

Hymn.

H. Bonar's, 'Our life is hid with Christ, With Christ in God above,' etc.

Outline for Teaching.

Take each part of the narrative. Describe the scene in the Bethany home on this first day of the lamentation, when the visitors came from Jerusalem. They could not comfort; the hearts of the bereaved sisters turned to their dearly loved friend and Lord, Jesus. They sent to Him to hasten to them when their brother was sick. He had the message, but He delayed. Why?

Now Lazarus was dead and buried. But Jesus was coming, and their hearts told them He would find some real consolation for them.

How did each sister act? Take Martha first. Show what Jesus taught her. He could speak to her. What is the true resurrection?

Take Mary. Her quiet but intense suffering deeply moved the Saviour's heart. He could not talk to her. He could only give her brother back to her embrace.

Jesus can raise to life dead souls. That work He does now. Those who are raised from the death of self and sin, to life in God, and for God, can never know any real death. For them death is only change of sphere.

Illustration.

DEATH BUT A SLEEP.—At the battle of Gaines' Mills, two brothers were wounded nearly at the same time. They were found by a friend, embraced in each other's arms, talking of home, mother, and their love of country. They prayed for each other, for absent friends, and especially for mother. Soon the younger died. The elder, blind from a wound in the face,

knew it not, and continued to speak encouraging words to him. Hearing no reply, he said in a pleased way, 'Poor little Rob's asleep.' It was his last sleep; and in a few minutes more they joined company in that land where the sound of battle will never disturb.

No. 30. [G. T. Ver. 18.] **April 13.**

Paul at Ephesus.

(Read Acts xix. 8-22.)

Leading Idea.

The earnest worker for Christ must look for opposition, but he may also look, with confidence, for the grace that will enable him to overcome the opposition.

Introduction.

Recall what has been taught about Ephesus. Compare it to Corinth, and show to what different kinds of people Paul must adapt the gospel message. Recall what was taught in last lesson concerning the gift of the Holy Ghost on the disciples who had only advanced so far as to accept John's baptism. Show what a sphere Paul found for earnest Christian labour in so large a town, and one visited by so many people from all parts for the worship of Diana.

Explanations.

Ver. 8. **Synagogue**: where he could have an audience of religious people. Paul carried out the spirit of his Lord's command, and, in preaching the gospel, always 'began at Jerusalem,' that is, began with the Jews. **Spake boldly**: not withholding those parts of the gospel message which might offend prejudiced Jews. This is what is meant when it is said he preached 'Christ crucified, to the Jews a stumbling-block.' **Disputing**: meeting the arguments and objections with counter-arguments. **Kingdom of God**: that spiritual kingdom set up by Jesus Christ, entered by faith, and open to 'whosoever will.' Paul preached that Jesus was the Christ, and he set forth the nature of His work and the laws of His kingdom. 9. **Were hardened**: illustrate, from the Pharaoh of the Exodus, how, if a man sets his will against Divine persuasions, the will gets so fixed and hardened that, by and by, he *cannot* be persuaded. **Spake evil**: slandered, misrepresented, tried to create a popular feeling against Paul; took advantage of the prejudices and strong feelings of the ignorant masses. Compare the way in which the opposing Jews acted at Thessalonica. **Separated**: brought them away from the Jewish synagogue, and established a Christian synagogue, or meeting-place, in a large room which had been used as a lecture-room by a Greek philosophical teacher. In this hired room Paul could meet the Christian disciples every day, when the day's work was done. **Tyrannus**: it is interesting to note that this was a name common to the class of slaves or freed-men. It is found belonging to one who was a *medicus*, or physician. 'As the names and professions in this class were often hereditary, the hypothesis that this Tyrannus was a physician, and among the Jews driven from Rome by the decree of Claudius, and that he shared the faith of Aquila and Priscilla, deserves consideration.' 'An unconverted teacher of philosophy or rhetoric was not likely to have lent his class-room to a preacher of the new faith.' 10. **All . . . Asia**: this may have come about in two ways: (1) through the visitors to Ephesus, who carried the 'good news' away with them to distant parts; (2) through the apostle's itinerant labours among the villages and towns round Ephesus. 11. **Special miracles**: literally, no ordinary miracles. The reason for this is that *magic* was made so much of at Ephesus, and the *true* must be set over against the *false*. *Speaker's Commentary* says, 'It was a parallel case to the endowment with extraordinary powers which enabled Moses to vanquish the magicians of Egypt, and Daniel to surpass the Chaldean astrologers. A yearning for some such display could hardly fail to be felt by the young converts, and God was pleased to satisfy it.' 12. **Handkerchiefs**: the wonders of mesmerism may be used to *illustrate* this, though they cannot be said to *explain* it. (Compare Matt. ix. 20, 21; xiv. 36; Acts v. 15.) 13. **Vagabond Jews**: in the sense of men who wandered from city to city, pretending to have power to cast out evil spirits. Compare

Simon the Sorcerer, and Elymas (Acts viii. 9; xiii. 6). **Name . . . Jesus**: they used the form of charm which Paul used, imitating him as if he were nothing better than a clever conjuror. 14. **Chief of the priests**: not high-priest, but one of the heads of the sections into which the priesthood was divided. 15. **Jesus I know**: or acknowledge. (Compare Matt. viii. 29; Mark i. 24; v. 7; Luke iv. 41; viii. 28.) **Who are ye?** who, for merely secular and selfish ends, dare to use the name of Jesus, without any faith in Him. 16. **The man**: observe the distinction between the *man* and the *spirit*. The physical action is attributed to the *man*. **Naked**: in the sense that their clothes were torn off their backs. 17. **Fear fell**: 'men thought more of the sacred Name than they had done before, because they saw the punishment that fell on those who had profaned it.' 18. **Confessed**: the confidence that they had been putting in charms, magic, conjuring, and such things. 19. **Curious arts**: superstitious arts. *Ellicott's Commentary* says, 'These arts were almost, so to speak, the *spécialité* of Ephesus. Magicians and astrologers swarmed in her streets, and there was a brisk trade in the charms, incantations, books of divination, rules for interpreting dreams, and the like, such as have at all times made up the structure of superstition. The so-called Ephesian spells were small slips of parchment in silk bags, on which were written strange cabalistical words, of little or of lost meaning.' **Burned them**: 'The student of the history of Florence cannot help recalling the analogous scene in that city, when men and women, artists and musicians, brought the things in which they most delighted—pictures, ornaments, costly dresses—and burnt them in the piazza of St. Mark at the bidding of Savonarola.' 20. **Prevailed**: over superstitions, and over oppositions.

Alterations in Revised Version.

Ver. 8, for *disputing*, read *reasoning*. Ver. 9, read *were hardened and disobedient*; read *of the way*. Ver. 10, omit *Jesus*. Ver. 13, read *strolling Jews*; read *I adjure you*. Ver. 16, read *and mastered both of them*. Ver. 18, read *that had believed, came, confessing, and declaring their deeds*. Ver. 19, read *not a few of them*.

Hymn.

C. F. Alexander's, 'Jesus calls us o'er the tumult Of this world's wild restless sea,' etc.

Outline for Teaching.

I. *Paul's Example of Diligence.*

All day toiling at the business by which he obtained his living. Every day finding opportunity for teaching and preaching Christ.

II. *Paul's Experience of Opposition.*

From the prejudiced, the slanderers, and the unthinking multitude.

III. *Paul's Endowment of Miraculous Power.*

Special for special circumstances. Teaching us that God never gives us any work to do but He offers us exactly the grace needed for the doing.

IV. *Paul's Imitators and their Discomfiture.*

Learn from Sceva's sons the peril of tampering with sacred things.

V. *Paul's Encouragements to Further Labour.*

The burning of the conjuring books.

How faithful and devoted under all conditions and circumstances the great apostle was! Everywhere the 'love of Christ constrained him.'

Illustrations.

THE BLACK ART.—'Ephesus was chief seat of the black art at this time, and the popular mind was familiar with the pretension to supernatural gifts and endowments, and by its experience in sorceries and charms was in a measure hardened against the due effect of miracles. Indeed, the incantations in use here were widely celebrated under the name of Ephesian charms. The most famous of them sounds marvellously like the gibberish of modern conjurors, "Aski Cataski Lix Tetrax Damnameneus Aision." Nor were those arts merely left to strolling vagabonds as a means of extracting a few pence from idle women and ignorant men, but they were believed by the educated, and studied as a science by philosophers and men of letters. They wrote many books on these matters, some of which, opening the arena of the occult art,

were highly valued, and sold for immense sums. It is easy therefore to understand that many believed in and availed themselves of Paul's supernatural powers, and went away with the impression that he had acquired some superior skill which had not yet been made known in books.'—*Kitto.*

'THESE magicians,' it has been remarked, 'were singularly repaid *in kind* for the sacrifice they made, since they shared in the benefits of Paul's letter to the church at Ephesus, in common with the other believers there. They burned books for Christ, and received books from Him. And the letter addressed by Paul to that church occupies a peculiar position. It deals with the mysteries of the faith, soaring to the loftiest altitudes of Christian doctrine. The sorcerers abandoned astrology, but the 'bright morning star' shone in the firmament of their souls. They cast aside necromancy, which busied itself with the dead, but the resurrection of the heavenly world was revealed to them. They forsook magic, but were made acquainted with the grand miracle of the Saviour's dying love.'

No. 31. [G. T. Psa. lxxviii. 42.] **April 20.**

Ingratitude.

(Read Exod. xv. 23 to xvi. 1–8.)

Leading Idea.

What God provides may often differ from what we desire; but it always is really better for us. We should thankfully trust the gracious Provider and Guide.

Introduction.

Explain the position of Israel on the desert side of the Red Sea. Their place of halting was Ayun Mûsa, or the Fountains of Moses, the only green spot near the passage over the Red Sea; about a quarter of an hour's distance from the beach. Describing the journey from this spot, which led to such sinful mourning, *Dr. Geikie* says, 'The track still used for caravans from Sinai, to Suez or Cairo, must have been followed, leading them wearily, at some distance from the sea, amidst the glowing heat of skies without a cloud, over a desert hard to the feet, and strewn with sharp flints. Wadys, mostly dry, but occasionally trickling with salt-tasting water, had to be crossed, but no drinkable springs invited the vast host to refresh themselves and their herds. Everything was dreary and barren. Nothing living met their eye, except, perhaps, a raven, a beetle, or a lizard. High sand-hills shut out the sea on their right, the Raha hills frowned down on them on the other side of the march; and the road, whitened with the bleaching bones of camels which had fallen by the way in the past, grew more rolling and hilly as they advanced. It was the wilderness of Shur. For three days the vast multitude toiled along, relying on the water-skins they had brought with them from Ayun Mûsa; but these were at last exhausted, and the agonies of thirst began to tell on all.'

Explanations.

Ver. 23. **Marah**: identified with Ain Howarah. At present no water flows, but there are traces of a running stream. *Ebers* tells of a shallow spring in this neighbourhood, from which, when attempting to drink, he was warned off by his guide with the cry, '*Morra!*' Arab for *Marah*, bitter. Ain Howarah is thirty-six miles from Ayun Mûsa, which would be three days' journey for such an immense caravan. 24. **Murmured**: such a multitude needed a great provision of water day by day, and thought more of personal necessities and comforts than of obedience, duty, and trust. 25. **Cried unto the Lord**: the proper thing to do first in all times of perplexity and trouble. **A tree**: a natural agency was employed. There are trees which have the power of sweetening bitter water; but God must have given this tree an unusual and miraculous energy. *Palmer* noticed that the Bedouins used the word 'tree' for everything with any medicinal properties. There are, in other countries, plants and trees with the very qualities ascribed by Moses to the tree of Marah. **Made . . . ordinance**: as given in ver. 26, impressing a serious lesson upon them out of the experiences at Marah. 'The Lord set before them the fundamental principles of implicit trust, to

be shown by obedience.' 27. Elim: *Wady Gharandel*, two hours south of Marah. The twelve wells cannot now be distinctly traced, but there is a perennial brook which supports the vegetation through the whole of the year, and in the winter time there is a large stream which flows down to the sea through the wady. It is almost the largest oasis of the Sinai peninsular (chap. xvi. 1). Wilderness of Sin: *Speaker's Commentary* says, 'The desert tract, called *Debbet er Ramleh*, extends nearly across the peninsula from the Wady Nasb in a south-easterly direction, between the limestone district of El Tih and the granite of Sinai.' *Ellicott's Commentary* says, 'The places named were the head-quarters of the camp on each occasion, but the entire host must always have covered a vast tract, and the flocks and herds must have been driven into all the neighbouring valleys where there was pasture.' To reach this place of rendezvous the Israelites must have descended to the shores of the Red Sea, from which they turned to encamp in El Markha, or the Wilderness of Sin. (Compare Numb. xxxiii. 10, 11.) Of this El Markha, *Dr. Geikie* says, 'There is hardly any more dismal tract in the whole peninsula. A desolate expanse of flints, gravel, and sand, nearly destitute of vegetation, broken from time to time by equally desolate wadys opening on it from the interior.' It was here that the congregation again began to murmur. 2. The bread, or corn, brought from Egypt must have been abundant to have lasted up to this point. 3. By the hand: referring to the Egyptian plagues. Flesh-pots: an Egyptian word, seeming to refer to the manner in which flesh was stored and preserved. The Israelites shared in the abundance of Egyptian produce. With hunger: a cruel and terrible kind of death. 4. Rain bread from heaven: in a miraculous way providing for your need, so as to assure your full trust. (Compare John vi. 31–33.) Certain rate: the provision for each day in its day. 5. Sixth day: in preparation for the Sabbath. 8. Flesh to eat: reference is to the flight of the quails, ver. 13. The 'glory of the Lord' mentioned in ver. 7 is further described in ver. 10.

Hymn.

Watts's, 'Is this the kind return, Are these the thanks we owe?' etc.

Outline for Teaching.

I. *Stages of the Journey.* Marah; Elim; Markha, etc.

II. *Proofs of Divine Care.* Deliverance; Provision; Preservation.

III. *Removal of Troubles.* As at Marah.

IV. *Renewal of Murmurings.* At Marah; at Markha.

V. *Miraculous Provisions.* Manna; Water.

VI. *Reproof of Complainers.* Vers. 7, 8.

VII. *Call to simple and entire Trust in God.* The call God still is giving us.

Illustrations.

Danger of Murmuring.—'I have read of Cæsar that, having prepared a great feast for his nobles and friends, it so fell out that the day appointed was so extremely foul that nothing could be done to the honour of the meeting; whereupon he was so displeased and enraged that he commanded all them that had bows to shoot up their arrows at Jupiter, their chief god, as in defiance of him for that rainy weather, which, when they did, their arrows fell short of heaven, and fell upon their own heads, so that many of them were very sorely wounded. So all our murmurings, which are as so many arrows shot at God Himself, will return upon our own pates' hearts; they reach not Him, but they will hit us; they hurt not Him, but they will wound us. Therefore it is better to be mute than to murmur; it is dangerous to provoke a "consuming fire."'—*T. Brooks.*

Manna.—'Manna is a species of sweet gum which exudes from certain trees, especially the tamarisk; is abundant during certain months, has a coagulated or curdled appearance, and dissolves when exposed to the heat of the sun. The Arabs of the desert collect it, and use it as a dainty, though not as food; they still know it by the name of *Manna*. That *this* was the substance with which the Israelites were fed it would be absurd to suppose; it never is found in sufficient quantities to meet the demands of so large a host, nor is it capable of

being used for the purposes of nutrition; and, besides, the narrative plainly intimates that what the Israelites received was, as our Lord, quoting from the Psalmist, terms it, "bread from heaven" (John vi. 31; Psa. lxxviii. 24)—food miraculously provided for them and furnished to them. This miraculous product, doubtless, resembled the natural product, and hence, when the Israelites saw it they said, "*Man hu*," "*This is manna*," just as the South Sea Islanders when they first saw a horse named it from the only quadruped with which they were familiar—a pig; or, as our ancestors called the seedpod of the potato an apple.'—*Rev. W. L. Alexander.*

'EATEN as gathered, it tasted like cakes made of meal and honey; but when dressed, it acquired the taste of fresh oil—a flavour highly agreeable to the Israelites. In shape it was like coriander seed, but in colour it was white. In Numb, xi. 8, the people are said to have usually prepared it by first grinding it in a mill, or pounding it in a mortar, and then baking it in, or rather on, pans, into cakes. This primitive mode of baking is still used in the East, and consists of baking the dough upon a plate of metal, propped horizontally at a proper height, and heated by a small fire underneath.'—*Kitto.*

MANNA PREPARED.—'The manna harvest falls in July or August, when any one is permitted to take as much of it as he likes. That which is gathered before sunrise is quite white, and is of superior quality. If not gathered early in the day, it thickens, but when gathered it is thrown into boiling water, when the manna appears on the surface like oil; or else the leaves are beaten, together with the manna, in mortars. This is the most inferior sort.'—*Niebuhr's Arabia.*

No. 32. [G. T. Ver. 23.] April 20.

Paul's Preaching.

(Read 1 Cor. i. 17-31.)

Leading Idea.

The gospel is a message from God which His servants have to deliver. Those willing to receive and obey this gospel are eternally saved.

Introduction.

Paul's work at Corinth has been the subject of a lesson. Recall, by questioning, the incidents, the character of the people, and the hindrances to Christian work in this city. Especially notice the tendency to break up into parties, under favourite leaders—Apollos, Cephas, etc. This might imperil the gospel simplicity, and therefore Paul so decidedly declares the truth which alone can secure the full unity of the Church.

This Epistle was written from Ephesus, or, as *Alford* thinks, from Thessalonica, in the spring of A.D. 57, as *Conybeare* thinks; or autumn of 57, as *Alford.*

For founding of Church at Corinth, compare Acts xviii. 1–7. This Epistle was designed to correct the tendency to party spirit, to direct the converts in their endeavour to adjust the Christian principles to all the details of private life, and to answer certain doctrinal difficulties which had arisen. The immediate occasion of the Epistle was the news of the disgrace into which the Church had been brought through the immorality of one of its members.

Explanations.

Ver 17. **Christ sent me**: Paul always firmly asserts that he had received his apostolic commission directly from the personal Lord. (Compare Acts ix. 4–6; Gal. i. 1, 12, 16.) **Baptize**: probably Paul uses this word as representing the formal, ritual side of the ministry. He was essentially an evangelist, a missionary, a preacher, and was not so much concerned with the details of Christian rites and services. **Preach the gospel**: the word *preach* properly means *announce as a herald.* The gospel is the 'glad tidings,' the announcement of God's willingness to forgive and save all who would come to Him in the name of His Son Jesus Christ. **Wisdom of words**: a term referring to the rhetorical skill which was in those days so much thought of. Language was used that sounded very learned and very beautiful, and men were followed merely for their eloquence. Paul wanted the acceptance of the

people only for the sake of the message which he had to deliver. **Cross of Christ**: not the actual cross, but the truth which gathers round the cross. When Paul was a bigoted Jew the cross of Christ was to him a shame and offence. He counted it as a supreme insult that one *crucified* should claim to be Messiah. When he became a Christian he learned to glory even in the cross. 18. **Foolishness**: they cannot see any sense in it. They incline to argue, as did many of those who watched the Saviour die; they say, 'He could not save Himself, and how can He save others?' **Are saved**: have actually experienced what the gospel can do. **Power of God**: medium through which God does indeed put forth His power to save. 19. **Destroy**: explode, confound. **Wisdom**: or philosophizing. It may be noticed that men's philosophy is always changing and passing. Opinions are current only for a time, but God's truth is unchanging, and does but gain varied expression in adaptation to each new generation. **Prudent**: here in the sense of *worldly-wise*. 20. **Wise**: an inclusive term. **Scribe**: Jewish teacher. **Disputer**: the Greek reasoner, who discussed philosophy. Compare Paul's experience at Athens. 21. **By wisdom knew not God**: left to himself man has never succeeded in getting right thoughts of God. Illustrate from heathen and pagan religions, and from the teachings of the philosophers. 'The world by its wisdom did not attain to a knowledge of God in His wisdom displayed in creation' (Acts xvii. 26; Rom. i. 19). 22. **Sign**: or miraculous event as a proof. **Wisdom**: argument by which a declaration may be confirmed. **Christ crucified**: the historical fact that Christ died upon the cross. There is in the preaching of that fact the power of which Jesus spoke, when He said, 'And I, if I be lifted up, will draw all men unto Me.' **Stumblingblock**: because the Jewish idea was 'Cursed is every one that hangeth on a tree.' And the Jews had taken up the notion that their Messiah, when He came, would never die. **Foolishness**: for the Greek mind would only smile at the idea that any power at all could be in a crucified man. 24. **Are called**: 'Paul always speaks of all Christians as "the called," not using that word in the narrower sense to which some modern religious sects have restricted it.' 26. **Your calling**: comparatively few of the learned and wealthy classes responded to the Divine message. *Olshausen* says, 'The ancient Christians were, for the greater part, slaves and persons of humble rank; the whole history of the progress of the Church is, in fact, a gradual triumph of the unlearned over the learned, of the lowly over the great, until the Emperor himself cast his crown at the foot of Christ's cross.' Or, as it has been said by another writer, 'Christianity, with the irresistible might of its weakness, shook the world.' 27. **Foolish things**: not really such, but counted such by those who were wise in their own conceits. 28. **Base things**: *i.e.*, such as men, in their pride, esteem base. 29. **No flesh**: nothing that is merely human and earthly. 30. **Made unto us**, *etc.*: *i.e.*, we have all our wisdom, as we have all our righteousness, by our vital union with God in Christ Jesus. 31. **Glory in the Lord**: who alone has made him what he is.

Alterations in Revised Version.

Ver. 17, read *made void*. Ver. 18, read *the word of the cross*; read *that are perishing*; read *being saved*. Ver. 19, read *the prudence of the prudent will I reject*. Ver. 21, read *through its wisdom*; read *the preaching*, or, margin, *the thing preached*. Ver. 27, read *that He might put to shame*. Ver. 29, read *glory before God*. Ver. 30, read *wisdom from God*.

Hymn.

Watts's, 'Christ and His cross is all our theme; The mysteries that we speak,' etc.

Outline for Teaching.

Illustrate these two things—

I. *What men look for, and think they supremely need.*

A science for them to reason out, as the Greeks.

A sign for them to rely upon, as Jews desired a miracle.

Show that these two classes are still represented among us.

II. *What God knows we need, and so provides for us.*

A Saviour, crucified.

The message of that Saviour freely proclaimed. The gospel message, which is this, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.'

Illustration.

SIMPLE PREACHING.—The following interesting account is given of an aged African preacher, recently deceased: —'His method of dealing with persons interested in the subject of religion, but who had not made a public profession, is worthy of attention. With such he never failed to deal honestly, faithfully, and judiciously. He had no other standard by which to judge in such cases than God's unerring Word. The Saviour's rule was his—"By their fruits ye shall know them."

'On one occasion a lady of great respectability confessed to him that she believed herself to be a Christian, but at the same time avowed the purpose of not making a public profession of religion. At this he expressed great surprise, and said, "Mistress, if you should suddenly get possession of a large sum of money, would you lock it up in your house, and try to keep it a great secret? It would do you very little good to take that course with it."

'At another time one gave him a long account of a remarkable dream she had had, and desired his opinion on the subject. To this he replied, "The Scriptures do tell us something about dreams, but nowhere, that I remember of, of any one converted by a dream, or converted when he was asleep. I can understand people a great deal better when they tell me of what they say and do when they are awake, and when they talk about a work of grace in their hearts."

'There lived in his immediate vicinity a respectable man, who had become interested in the subject of religion, and who had begun with some earnestness to search the Scriptures. He had read but a few chapters when he became greatly perplexed with some of those passages which an inspired apostle had declared to be "hard to be understood." In this state of mind he repaired to our preacher for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged hoeing his corn. As the man approached, the preacher, with patriarchal simplicity, leaned upon the handle of his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sinner, and I have commenced reading the Bible, that I may learn what I must do to be saved. But I have met with a passage here," holding up his Bible, "which I know not what to do with. It is this: 'God will have mercy upon whom He will have mercy, and whom He will He hardeneth.' What does this mean?" A short pause intervened, and the old African replied as follows: "Master, if I have been rightly informed, it has not been more than a day or two since you began to read the Bible; and, if I remember rightly, that passage you have mentioned is away yonder in Romans. Long before you get to that, at the very beginning of the gospel, it is said, 'Repent, for the kingdom of heaven is at hand.' Now, have you done that? The truth is, you read entirely too fast. You must begin again, and take things as God has been pleased to place them. When you have done all that you are told to do in Matthew, come, and we'll talk about Romans."'

No. 33. [G. T. 1 Cor. x. 4.] **April 27.**

The Smitten Rock.

(Read Exod. xvii. 1–7.)

Leading Idea.

'God is able to make all grace abound unto us, so that we, having all sufficiency in all things, may abound unto every good word and work.'

Introduction.

In our last lesson the great difficulty was the failure of bread, the staple food. That was met by the wonderful provision of the manna. Recall what was taught about it. What was it like? What other and similar vegetable substances are found in the peninsula? What was the seventh-day peculiarity of this manna?

From Numb. xxxiii. 12–14, we learn that the Israelites rested at two sta-

tions before they reached Rephidim; viz., *Dophkah* and *Alush*. 'Probably Dophkah was in the Wady Seih, a day's journey from the Wady Nasb; traces of the ancient name were found by *Seetzen* at a place called El Tabbacha in a rocky pass, El Kineh, where Egyptian antiquities still remain, indicating the ancient route. The wilderness of Sin properly speaking ends here; the sandstone ceases, and is replaced by the porphyry and granite which belong to the central formation of the Sinaitic group. Alush lay on the way towards Rephidim; the identification with Ash is doubtful, the distance from Horeb exceeding a day's march. Alush may have been near the entrance to the Wady Sheich.'

Explanations.

Ver. 1. **After their journeys**: or in several stages (see *Introduction*). The entire distance from Sin to Rephidim was about fifty miles. **Rephidim**: identified as Wady Feiran (or Paran), the most fertile spot in the whole peninsula, where there is usually abundant water, rich vegetation, and numerous palm-trees. **No water**: the brook running through is sometimes quite dried up. *Graul* found it dry in March, 1858. 2. **Chide**: complain, reproach. This they were ready enough to do at the first sign of difficulty. **Tempt the Lord**: perhaps in the sense of 'excite the Lord to acts of judgment upon you.' 'It is a general characteristic of the Israelites that the miracles, which met each need as it arose, failed to produce a habit of faith: but the severity of the trial, the faintness and anguish of thirst in the burning desert, must not be overlooked in appreciating their conduct.' 4. **To stone me**: Hebrew, 'Yet a little, and they will stone me.' Distinguish between the impromptu stoning of a riotous multitude and the judicial stoning of later Jewish custom. 5. **Go on**: from this we learn that the difficulty had occurred while on the march, and Moses was directed to hurry forward, but to take witnesses with him. The supply of water would be needed where the camp was to rest. **Thy rod**: the symbol of Moses' miraculous power. Compare staff of Elisha. 6. **The rock**: evidently some rock well known to Moses. 'It cannot, however, have been the traditional "rock of Moses" in the Seil Leja, under Ras Sufsafeh, since that rock is a long day's journey from the site of Rephidim, near which the miracle must have been performed.' 7. **Massah**: or trial, temptation. **Meribah**: or chiding, quarrel. (Compare Numb. xx. 13.)

Hymn.

Newton's, 'When any turn from Zion's way—Alas! what numbers do,' etc.

Outline for Teaching.

I. *Failing Faith.*

Finding expression in new chidings and reproaches.

II. *Fresh Prayer.*

Moses shows us how to cast our burdens on God.

III. *Gracious Divine Interventions.*

He who made a 'path in the sea,' brought water from a rock.

Practical application, see 'Leading Idea' and Golden Text.

Illustrations.

SPRING FROM ROCK.—Dr. Geikie preserves a very curious account from the geologist *Fraas*. 'A sharp eye sees at the foot of Horeb, at a moderate height above the valley, on the smooth, bare wall of rock, a number of spots, some higher than others.' Having climbed to one of them on the east of the mountain, Fraas adds, 'A granite wall rose perpendicularly from the *débris* below. A fig-tree at its foot is first seen, but as one approaches, shrubs and verdure show themselves, quickened by a small basin of water fed from a spring close at hand. This runs from the smooth face of the rock, about breast high, with the fulness of a good-sized well-pipe. But on looking more closely, the opening through which it burst out proved to be artificial. No traces can be seen of water elsewhere in the mountain-wall, to betray the presence of a spring thus previously hidden behind the granite. On the whole face of the rock, in its height of forty feet, only crystals of felspar glitter, showing no indications of the water behind. The spring has been struck out of the rock by a human hand; a circumstance which reminds a geologist acquainted with the Bible, of Moses, the great student of the hills and of man,

who struck a rock on Horeb, and the water flowed from it.'

REPHIDIM.—'About two miles below Paran, on the side toward Egypt, there is a spot never noticed by former travellers, which is connected by Bedawin tradition with the miracle of water in Rephidim. It is called Hesy-al-Khattatin, "the concealed spring of the writer," the name "writer" being often applied by the Bedawin to Moses, as the writer of the book of God's law. Here, they say, he struck the rock in obedience to God's command, so that the water gushed forth to the thirsty tribes. No moisture is now seen about the surface, but there is water, they tell you, beneath the soil; hence its name. In the next place there is every reason to suppose that Paran is just the spot which the Amalekites would have been sure to defend against an invading force. It contains a beautiful oasis well worth fighting for, and the place is capable of being easily defended against large numbers by a comparatively small force. Besides, as early at least as the seventh century the traditions of the country pointed to this neighbourhood as the site of Rephidim.'—*Captain Palmer.*

THE ROCK SMITTEN.—'This rock signifies Christ, called a spiritual rock (1 Cor. x. 4). He, being smitten by Moses' rod, that is, bearing the curse of the law for our sins, and by the preaching of the gospel, crucified among His people (Gal. iii. 1), from Him floweth the spiritual drink wherewith all believing hearts are refreshed. The apostle seems to say that this was the Rock which followed them, with its constant supply of water, through the wilderness, not, as Jewish tradition asserts, a material rock, but a spiritual Rock, Christ, the true constant source of all the grace they had.'—*Ainsworth.*

No. 34. [G. T. Phil. ii. 4.] **April 27.**

Abstinence for the Sake of Others.

(Read 1 Cor. viii.)

Leading Idea.

We are bound to consider the influence that our conduct or our indulgences may have upon *others*, and to regulate our conduct in the light of *their* highest welfare.

Introductory.

A general principle is here illustrated in relation to one particular subject, which was of pressing concern to the early Christians, but bears little or no relation to us. It needs some explanation.

'In Corinth, and other cities, meat was offered for sale which had been used for sacrificial purposes in the heathen temples, having been sold to the dealers by the priests, who received a large share of the sacrifices for themselves; or by the individuals who offered them, and had more remaining of their own share than they could use themselves. Thus, a Christian might unconsciously eat of meat, either at the house of a friend, or by purchasing it himself in the public shambles, which had been previously brought in contact, by sacrificial usage, with an idol. There were some in Corinth who felt no scruple on the subject. An idol was nothing in their opinion. It could neither consecrate nor pollute that which was offered in its temple. Such Christians would purchase and eat the meat without hesitation.' There were others who felt scruples on the subject. Some of these were heathen converts who could not wholly shake off their old associations; and some were Jews, whose hatred of idolatry found expression in regard to everything that was related to it.

Explanations.

Ver. 1. **Touching**: respecting, in relation to. As if he had said, 'Now I turn to another subject, which is of immediate and practical concern to you.' **Things**: here especially meats, portions of the bodies of animals offered in sacrifice. 'At Corinth, the conquerors in the Isthmian games used to give a banquet to the people immediately after the sacrifices, in the temple itself of Poseidon.' **All have knowledge**: *i.e.*, we know that the idol, being nothing, cannot defile the sacrifice; but it was possible to make too much of this *knowledge*, and priding ourselves on it, we may be very scornful to our weak-minded brethren. **Puffeth up**: it is very

easy for us to be conceited about a very little knowledge. The less we know, the more positive and dogmatic we often become. **Charity**: Christian love, the very essence of which is considerateness for others. **Edifieth**: buildeth up; has a gracious strengthening and ennobling influence on him who shows the charity, and helps to build up those who receive the charity, to whom we are considerate. 2. **As he ought to know**: *i.e.*, with diffidence and humility, feeling that, after all, he has only gained a little piece of a truth. 3. **Love God**: and so sets His glory first. That man will have the state of heart and mind to which alone the true knowledge can come. 4. **Idol is nothing**: Compare the prophetic declarations of the *vanity* of idols, as Isaiah xl. Idols are nothing but pieces of wood or stone, and only men's imaginations can make anything else of them. 5. **Called gods**: divinities. Heathenism was full of the notion of such beings. 6. **One God**: this truth of the unity of God was the great truth committed to the trust of the Jews. **The Father**: this was the great revelation made in Christianity. **In Him**: as the creatures of His hand; the children whom He has begotten. **By whom**: as God's agent in all His creating and new-creating work. 7. **That knowledge**: respecting the vanity of idols, and their consequent inability to defile anything offered to them. **Eat as a thing offered**: and so have a disturbed feeling that they are doing wrong; a troubled, perplexed conscience. 8. **Meat commendeth us not**: compare our Lord's teaching that nothing going into the mouth can defile the moral man, only that which comes out of him. Eating is a matter of indifference, save as we may make it the occasion for expressing our gluttony, and self-indulgence, and pride. 9. **Liberty**: which you claim, to eat just what you think best. **Stumbling-block**: moral hindrance; cause of their taking a false step in the Christian course. 10. **Hast knowledge**: and so canst eat without personal moral injury. **Idol's temple**: see note on ver. 1. The extreme case is presented for the sake of forcible illustration. **Him that is weak**: and so glad to get an excuse for his self-indulgence out of your example. **Emboldened**: or built up. 11. **For whom Christ died**: and, therefore, for whom you also ought to be willing to make sacrifices. Christ died for him: surely you might give up your own mere pleasure for him. 12. **Sin against Christ**: wounding Him in one of His members. 13. **Eat no flesh**: put myself under the severest limitations rather than be a cause of injury in any way to a Christian brother. 'It was in accordance with Paul's usual style of instruction, to base the smallest details of conduct upon that highest of all principles—our union as Christians with Christ.'

Alterations in Revised Version.

Ver. 1, read *sacrificed to idols*. For *charity*, read *love*. Ver. 6, read *and we unto Him*. For *by*, read *through*. Ver. 7, read *being used until now to the idol*. Ver. 11, read *the brother for whose sake Christ died*. Ver. 13, for *offend*, read *stumble*. Read *eat no flesh for evermore*.

Hymn.

Swain's, 'How sweet, how heavenly is the sight, When those that love the Lord,' etc.

Outline for Teaching.

I. *Impress the Principle.*

What a Christian man may do without injury to himself, he will refrain from doing if it is likely to injure others. This is the Christian law of charity.

II. *Explain the Illustration in the Lesson.*

The case of portions of sacrifices that had been offered to idols.

III. *Give Illustrations adapting the Principle to our Lives.*

Give illustrations bearing on home life, school-boy life, and business life. Refer to the application of the principle to the pleasurable use of strong drinks.

Appeal: Jesus sacrificed Himself for us; we ought to be ready even to lay down our lives for the brethren.

Illustration.

HALF-INSTRUCTED CONSCIENCES.—'In ancient Israel the law of love was expounded thus:—"Thou shalt love thy neighbour, and hate thine enemy." Among the American Indians, and at

the Cape, the only homage perchance given to self-denial was the strange admiration given to that prisoner of war who bore with unflinching fortitude the torture of his country's enemies. In ancient India the same principle was exhibited, but in a strange and perverted manner. The homage there given to self-denial, self-sacrifice, was this: that the highest form of religion was considered to be that exhibited by the devotee who sat in a tree until the birds had built their nests in his hair; until his nails, like those of the king of Babylon, had grown like birds' talons; until they had grown into his hands, and he became absorbed into the Divinity. We will take another instance, and one better known. In ancient Sparta it was the custom to teach children to steal. But it was not stealing which was admired, the child was punished if the theft was discovered; but it was the dexterity which was admired, and that because it was a warlike virtue, necessary, it may be, to a people in continual rivalry with their neighbours. It was not that honesty was despised and dishonesty esteemed, but that honesty and dishonesty were made subordinate to that which appeared to them of higher importance, namely, the duty of concealment.'—*F. W. Robertson.*

No. 35. [G. T. Ver. 7.] **May 4.**

A Solemn Promise.

(Read Exod. xxiv.)

Leading Idea.

Taking solemn public pledges may often really help men to be faithful to their duties.

Introduction.

Speaker's Commentary says, 'The narrative in these verses 3 and 4 seems naturally to follow the end of the preceding chapter. Moses leaves the Mount, and repeats the words of the Book of the Covenant to the people; they give their assent, and the next morning he arranges the ceremony for the formal ratification of the covenant.'

Jamieson says, 'The rehearsal of the foregoing laws, and the ten commandments, together with the promises of special blessings in the event of their obedience, having drawn forth from the people a unanimous declaration of their consent, it was forthwith recorded as the condition of the *national* covenant. The next day preparations were made for having it solemnly ratified, by building an altar and twelve pillars; the altar representing God, and the pillars the tribes of Israel—the two parties in this solemn compact—while Moses acted as typical mediator.'

Explanations.

Ver. 1. **And He said**: *i.e.*, God. This sentence properly follows on after Exod. xx. 21, the Book of the Covenant coming in as a parenthesis. **Come up**: into the upper regions of the Mount, but not to the actual summit, which was the meeting-place of Jehovah and Moses. 'The ascent of Aaron, Nadab, Abihu, and the seventy elders, seems to have been commanded to give greater solemnity to the ratification of the covenant between God and Israel, which is the main subject of this section.' **Elders**: heads of families, to whom was entrusted a kind of magistracy. While in Egypt these elders seem to have had the duty of preserving order, settling disputes, and keeping up the unity of the nation. For earlier reference, see Exod. v. 15, 19. **Afar off**: within sight of the shining splendour which was the symbol of God's presence. 3. **Moses came**: down from the Mount. **Told the people**: gave them a general idea of the system, which was afterwards developed and written in a book. We cannot understand the people enduring the prolonged reading of all the minute details of the Mosaic law, but we must not judge Eastern habits by our own, and Easterns would listen much more patiently than we should. **Words**: or commandments. **Judgments**: threatenings upon disobedience. **One voice**: shouting aloud together. **Will we do**: the promise of hearty, willing, active obedience. 4. **Moses wrote**: Exod. xvii. 14. Observe that Moses' familiarity with writing is presumed throughout the Pentateuch. 'One "learned in all the wisdom of the Egyptians" under the nineteenth dynasty could not well

be ignorant of this ordinary Egyptian accomplishment.' **An altar**: to stand for God. **Under the hill**: at the foot of *Ras Sufsafeh*, which is identified as the true Sinai. **Twelve pillars**: probably these were long stones, set standing on end (Gen. xxviii. 18). They represent the twelve tribes. *Keil* suggests that the pillars may have been arranged as boundary-stones for the spot consecrated for the occasion. 5. **Young men**: why called so does not appear. They would be Levites in all probability, though Aaron and his sons were not yet consecrated to the priestly service. Young men would be strong and able to slaughter the animals. The law did not regard the slaughtering and preparing of the sacrifices as necessarily belonging to the priests. **Burnt offerings**: which were wholly consumed. **Peace offerings**: portions of which were eaten by the worshippers. These offerings symbolized full consecration to God, and full, free communion with Him. 6. **Sprinkled**: this was always reserved as the sole right of the priest. It was the most essential part of every sacrifice; the act by which the victim, the representative of the offerer, was made over, and delivered up to God. 7. **Book of the Covenant**: the record of the conditions on which God would enter into covenant. It is the collection of laws and promises given in chap. xx. 22 to xxiii. 33. **Audience**: literally, in the ears, or hearing. The people had to repeat their assent to the Book of the Covenant before the blood was thrown upon them. 8. **On the people**: i.e., on the twelve pillars which represented the people. 'The blood thus divided between the two parties to the covenant signified the sacramental union between the Lord and His people.' The two parties to the covenant were sprinkled with the blood of the same sacrifices. 'Rites somewhat similar, involving blood communion, were common throughout the East in connection with covenants.' 9. **Nadab and Abihu**: the two eldest sons of Aaron. 10. **Saw the God of Israel**: this can only mean, saw the symbol of God's presence. This they describe. Compare Isaiah's vision. He saw the glory round the throne, but not the person of Him who sitteth thereon. 'No man hath seen God at any time.' **Sapphire stone**: 'The pure blue of the heaven above them lent its influence to help the inner sense to realize the vision which no mortal eye could behold.' 11. **Laid not his hand**: He did them no injury. The general notion was that a man would be struck dead who looked upon God. 13. **Minister**: or personal attendant. **Joshua**: chap. xxxii. 17; xxxiii. 11. 14. **Aaron and Hur**: to these two the management of affairs was entrusted, not to Aaron alone. 15. **Cloud covered**: illustrate how clouds hang over mountain-tops. 17. **Glory**: or splendour round about God. 18. **Forty days**: during which Moses ate nothing, but was miraculously sustained. Compare Elijah (1 Kings xix. 8). 'These two shadowed forth in their own experience the fast of forty days in the wilderness of Judæa.' 'Modern imitations of such fastings are probably impostures.'

Hymn.

Doddridge's, 'O happy day, that fixed my choice On Thee, my Saviour and my God,' etc.

Outline for Teaching.

Here are four separate scenes, each needing description, and each having its special lessons.

I. *Moses obtaining the Promise of the People.*

Learn that God wants, and can only be honoured by, *willing* obedience.

II. *Moses fixing the Promise by a Solemn Rite.*

Learn the helpfulness of public religious ceremonies. Heart consecration may be expressed in a solemn act. Explain the rites in relation to three words: 1. Covenant. 2. Consecration to God. 3. Communion with God.

III. *Elders' Vision of the Glory around God.*

Intended to produce the serious impression which would prepare them for rightly influencing the people. So ministers should have visions of God, which fit them for speaking to men. Compare St. Paul and St. John.

IV. *Moses' close attendance on God.*

To receive full instructions concerning the Tabernacle and religious system. It is not enough to make promises of obedience in times of excitement. Every day we must be

saying, 'Lord, what wilt Thou have me to do?' if we mean to fulfil our pledges.

Illustrations.

RABBI MEIR.—'Is it possible that any man can fast forty days?' the Rabbi Meir was asked; and he replied, 'When thou takest up thy abode in any particular city, thou must live according to its customs. Moses ascended to heaven, where they neither eat nor drink; therefore he became assimilated to them. We are accustomed to eat and drink, and when angels descend to us they eat and drink also.' 'Truly,' says Mr. Grossart, 'it was a heavenly, not an earthly life, in the case equally of Moses, Elijah, and the Lord.'—*Rev. E. P. Hood, in 'Preacher's Lantern.'*

GOD'S VOICE.—'God so heralds His revelation as to leave no room for doubt. This voice, the testimony of nature at Sinai, spoke fifty days after the Passover, and was commemorated by the apostolic Pentecost. A voice and a tongue—the voice of God and a tongue of fire—were the armament of the Church. God trains us by the law for the gospel. First, tutelage, then freedom; the letter, then the spirit; Moses, then Christ; the natural, then the spiritual. God's voice on Sinai indicated the law. We are to hear Him in His word, through His Church, by His Spirit.'—*Dr. Fowler.*

No. 36. [G. T. Rom. xiii. 10.] May 4.

Christian Love.

(Read 1 Cor. xiii. 1–13.)

Leading Idea.

Christianity alone has exalted *charity* to the chief place among the graces. It teaches us that 'love is of God,' and 'God is love.'

Introduction.

The apostle has been writing about *gifts*, commending some, impressing the responsibility of all. But he sets *graces* above *gifts*. Character is more and better than talent. To be a good man is a far more important thing than to be a genius. And of all the graces, the love that 'seeketh not her own,' and can spend itself in the service of others, is most to be commended.

'No view of Christ's work should be so precious to us as that which represents Him, amid daily scenes, and by daily sanctifyings, changing the desolate mansion of our nature into a palace of divinest purity and beauty, wherein the King of kings may dwell. This gracious work may be represented as the culture of the Christian graces, and the graces of Christian character are much more important than the gifts of Christian ability. By a "gift" we understand something which enables us to *do*; by a "grace" something which enables us to *be*.'—*R. Tuck, B.A.*

Explanations.

Ver. 1. **Tongues of men**: all the various languages of mankind. But Paul has especially in mind the ecstatic utterances of gifted disciples. It seems that the gift of tongues was unduly estimated in the early Church. It was, however, a perilous gift, for it drew too much attention to the man himself, and tended to puff him up. **And of angels**: *Lightfoot* says the Rabbis speak of the languages of angels. But see Paul's experience of heavenly language (2 Cor. xii. 4). **Charity**: New Version renders *love*, but it would be better to keep the old word *charity*, and fix right associations to it. 'The English word "charity" has never risen to the height of the apostle's argument. At best it does but signify a kindly interest in and forbearance towards others. It is far from suggesting the ardent, active, energetic principles which the apostle had in view' (*Lias*). In modern language 'charity' is almost confined to *almsgiving*. **Sounding brass**: which can only make a clanging noise, and cannot give intelligent musical distinctions. 'Tongues without love become a mere discordant, obtrusive, unintelligible dissonance.' 2. **Prophecy**: not here 'preaching,' but 'exalted utterances, more or less concerned with the unknown and the future.' **All faith**: or such a power of faith that I could do wonders. There may be a reference to Matt. vii. 21–23. Paul is only *supposing* a man to possess all these wonderful gifts; he is not assuming that he possesses them. He is putting an extreme case. **I am nothing**: 'No expression could

involve a more forcible rebuke to intellectual and spiritual pride. 3. **Bestow**, *etc.*: the Greek word literally means to feed others by giving them morsels of food. 'Give away by mouthfuls,' *i.e.*, 'dole away.' **Body to be burned**: figure of enduring martyrdom. 'There is such a thing even as martyrdom in a hard, defiant spirit, not prompted by the love of Christ, but by love of one's self.' 4. **Suffereth**: endureth—the passive side of the grace. **Is kind**: the active side of the grace. Or it may be, 'keeps kind even when suffering, and suffering long.' **Envieth not**: *Farrar* says, 'Envy includes malice, grudge, jealousy, pique, the evil eye, etc., with all their base and numerous manifestations.' **Vaunteth not**: does not show off, is not full of self, and therefore *boastful*. 5. **Unseemly**: by showing any assumptions of superiority. **Thinketh no evil**: or does not dwell upon the evil that has been done; does not brood upon it. 6. **Rejoiceth not**: 'The attitude of our mind towards others' failings is a great test of the truth of our religious feeling.' (Compare Psa. v. 4, 5.) 7. **Beareth all things**: *endureth* patiently all wrongs and affronts. **Believeth all things**: is ready to trust; is not suspicious of everybody. 'Is always ready to think the best, and put a favourable construction on anything.' 'Love is entirely alien from the spirit of the cynic, the pessimist, the ecclesiastical rival, the anonymous slanderer, the secret detractor.' **Hopeth all things**: persists in taking a sunny view of life. Love will try to the end to reclaim the worst offenders. It will never give them up. 8. **Shall fail**: come to an end, work themselves out. 9. **In part**: under limitations. All, even inspired, utterances are only a partial revelation of Divine truth. 'Gifts are but the implements of the Divine husbandry; graces are the seeds themselves. 10. **Perfect is come**: or when this dispensation is passed, for which alone these gifts can be needed. Graces belong to character, and this must remain the same throughout all generations. 12. **Through a glass darkly**: or 'through a mirror in a dark saying.' Allusion is to the imperfect metal surfaces which formed the mirrors of ancient days. Paul says, 'Like that image which you see when you look at an object in a mirror far off, with blurred and indefinite outline, such is our knowledge here and now.' 13. **Abideth**: permanently. All three must be elements of character in the eternal world. 'Even in the trinity of graces there is an order, and love stands first.' 'Faith and hope are precious stones of one colour, as a ruby and a sapphire; but love is a diamond of many facets.'

Alterations in Revised Version.

Throughout chapter read *love* for *charity*. Ver. 1, read *clanging cymbal*. Ver. 2, for *understand*, read *know*. Ver. 3, for *to be burned*, see margin, *that I may glory*. Ver. 5, omit *easily*; read *taketh not account of evil*. Ver. 6, for *iniquity*, read *unrighteousness*; read *with the truth*. Ver. 8, for *fail*, rend *done away*. Ver. 11, for *understood*, read *felt*. Ver. 12, read *in a mirror*; read *as also I have been known*.

Hymn.

Jane E. Leeson's, 'Saviour, teach me, day by day, Love's sweet lesson to obey,' etc.—*Book of Praise for Children*, No. 150.

Outline for Teaching.

Show why charity is the greatest of the graces. Especially point out how wide and how various are its spheres.

I. *The Sphere of a Brother's* OPINIONS.

II. *The Sphere of a Brother's* FAILINGS.

III. *The Sphere of a Brother's* SORROWS.

IV. *The Sphere of a Brother's* SINS.

Note how difficult this grace is to attain, because it means such a triumph over our tendency to *self-seeking*. 'Charity is only the final result of a day by day endeavour to think charitably of others, and act charitably towards them in their opinions, failings, sorrows, and sins.'

Illustration.

KNOWING ONLY PARTS.—'Mr. Ward, the Indian missionary, used to tell a story of a Brahmin, who was asked if the various views of Christians about their own religion did not lead him to doubt its Divine origin. He replied, "Not at all. Hear, my brother. There was once a city of which all the inhabitants had lost their sight—they were blind. It was one

day rumoured that a magnificent elephant was to pass through their streets, and as none of the people had ever seen an elephant, all rushed down to examine it, and pressed close for free inquiry. One felt his leg, another his trunk, another his tail, one his ears, and one his tusk, till they were satisfied. The elephant went on his way, and they returned home. Many were obliged to be content with the reports of the more fortunate. After a time, the various visitors of the gigantic animal began to converse about him, and to describe to others what they had observed; but all their evidence seemed contradictory, since each bore testimony only to the particular member with which he had come in contact, and each denied what his brother attested. Disputes were running very high, when a wise old Brahmin interposed and said, 'My dear brethren, forbear, I beseech you. All those to whom you have listened are right, and all are wrong. You each know a little, and only a little, of the great creature concerning which you would be informed. Now, instead of disputing, put together all you have heard, combine the different testimonies you have received, and by so doing you may best hope to gain some idea of the whole.'"'—*Mrs. Schimmelpenninck.*

THE DESK.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS.

Afternoon Series.

'*Many that believed came, and confessed, and showed their deeds.*'—Acts xix. 18.

Give account of the circumstances under which the gospel was introduced to Ephesus. Give discriptions of the city, temple, inhabitants, visitors, etc.

I. *The Scene of Text.*

II. *What was it like?*

Burning of Scripture by Jehudi (Jer. xxxvi. 23). Destruction of Scripture books by order of Diocletian. Burning of Pope's Bull by Luther. Burning of Florentine extravagances by Savonarola. Burning of traces of Egyptian claims and tyranny, at Khartoum, by General Gordon.

III. *What good it did.* Penitence found expression in acts.

IV. *What dangers lay in it.* Perils of over-excitement.

V. *What evils followed it.* Persecution and checking of Christian work.

'*We preach Christ crucified.*'—1 Cor. i. 23.

Force of this passage partly depends on our seeing in the Greek word *Christ* the Hebrew word *Messiah.* A Jew spoke, and actually said, 'We preach Messiah crucified.'

I. *A Historical Fact.*

Christ was crucified: He did die that suffering, shameful death. Recall and describe the Calvary scene.

II. *A Surprising Fact.*

Nobody could have expected that such a good, kind man as Jesus proved Himself to be, could have suffered such a fate.

III. *An Offensive Fact.*

To many, especially to Jews from one point of view, and to Gentiles from another. Why still an offence?

IV. *A Glorious Fact.*

To all those who have been taught the necessity and the meaning of such a death. Take the line of Isaiah's words, 'We did esteem Him stricken, etc. . . . He was wounded for our transgressions.'

'*Look not every man on his own things, but every man also on the things of others.*'—PHILIP. ii. 4.

Make point of address the word ALSO, as an indication of the sweet reasonableness of Christianity.

I. *Our duty to ourselves.*

II. *Our duty to others.*

III. *The measures in which these are to be set;* also illustrate that the claims of *self* and *others* need never clash.

It must never be *self* exclusively.

It must never be *others* exclusively.

It must be for *self* when our personal responsibility to God demands it.

It must be for *others* when our Christian love can inspire it.

The *pleasure* of self may clash with the pleasure and the good of others; but our *duty* to self is never likely to do so.

'*Love is the fulfilling of the Law.*'—ROM. xiii. 10.

What does law say? Just *that* love says.

Law says, You must do it; love says, I should like to do it.

Law can never be fulfilled by mere conduct, but by good conduct inspired by a right spirit—that spirit is *love.*

I. *Love fulfils law's* DEMANDS.

II. *Love fulfils law's* PURPOSES.

If everybody were ruled by *love,* there would be no need of any law. Illustrate from family rule and life, and from good citizenship. He who loves his country keeps the laws without knowing or fearing them.

So Christianity, by filling men's hearts with love to God and man, helps us to keep social law, national law, etc.

The law, as Christ expressed it, is—'Thou shalt *love.*' If you obey, and love, you will find the law has got *into you,* settled in your heart, it rules and tones all your life.

THE LIBRARY.

BOOK NOTICES.

THE LIFE OF OUR LORD, WITH COMPARED REFERENCES FROM THE BIBLE. By FRANCIS SANGSTER. *Elliot Stock.*

This work is in the nature of a Gospel Harmony, and sets the life of our Lord in consecutive order for study. The two works, 'The Life of the Saviour,' by Henry Ware, Jun., and 'The Treasure Harmony of the Four Evangelists,' by Robert Mimpriss, have been freely used, and references are freely given to them. This book indicates much patient and careful thought and labour, and it should be helpful to teachers who propose to take their classes through a course of study on the life of Christ. It only presents the historical facts of the life, setting the speeches in what these authors think to be their appropriate places. Teachers must consult other works on the meaning and importance of events, or miracles, or speeches. A good map is given, and indices direct attention readily to any section, or any place that is mentioned.

PUBLISHED BY MESSRS. HATCHARD.

BIBLE CLASS TEACHINGS.

BY THE AUTHOR OF "THE OLD, OLD STORY."

8th Thousand, Fcap 8vo, cloth, 2s. 6d.

NEW SIXPENNY EDITION.

THE PEEP OF DAY.

For the Use of Schools.

18mo, Illustrated, cloth, limp, 6d.

BY THE SAME AUTHOR.

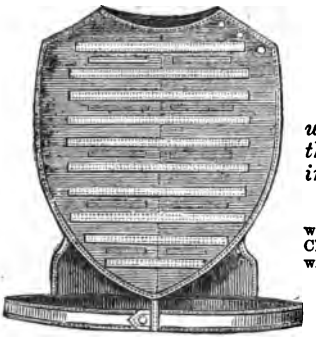
1. **THE PEEP OF DAY.**
   579th Thousand. 27 Illustrations. 1s. 2d., 2s., and 2s. 6d.
2. **STREAKS OF LIGHT.**
   54th Thousand. 52 Illustrations. 1s. 6d., 2s. 6d., and 3s.
3. **LINE UPON LINE.** Two Parts.
   Part I. 312th Thousand. 30 Illustrations. 1s. 4d., 2s. 6d., and 3s.
   Part II. 246th Thousand. 30 Illustrations. 1s. 4d., 2s. 6d., and 3s.
4. **PRECEPT UPON PRECEPT.**
   48th Thousand. 68 Illustrations. 1s. 6d., 2s. 6d., and 3s.
5. **APOSTLES PREACHING to JEWS & GENTILES.**
   17th Thousand. 27 Illustrations. 1s. 4d., 2s. 6d., and 3s.
6. **LINES LEFT OUT.**
   56th Thousand. 28 Illustrations. 1s. 6d., 2s. 6d., and 3s.
7. **KINGS OF ISRAEL AND JUDAH.**
   27th Thousand. 27 Illustrations. 1s. 6d., 2s. 6d., and 3s.
8. **THE CAPTIVITY OF JUDAH.**
   13th Thousand. 27 Illustrations. 1s. 6d., 2s. 6d., and 3s.
9. **MORE ABOUT JESUS.**
   62nd Thousand. 26 Illustrations. 1s. 4d., 2s. 6d., and 3s.
10. **NEAR HOME; or, Europe Described.**
    87th Thousand. Over 100 Illustrations. 5s.
11. **FAR OFF.** Two Parts.
    Part I. Or, ASIA described. 59th Thousand. Over 100 Illustrations. 5s.
    Part II. Or, OCEANIA, AFRICA, and AMERICA. 36th Thousand. 5s
12. **READING WITHOUT TEARS.** Two Parts.
    Part I. 61st Thousand. 520 Illustrations. 2s. 6d.
    Part II. 24th Thousand. 130 Illustrations. 2s. 6d.
    } In One Volume, 4s. 6d.
13. **READING DISENTANGLED.**
    In 37 Sheets. 6s., 9s., 10s., and 13s.
14. **TEACHING MYSELF.**
    An Abridgment of Reading without Tears. 21st Thousand. 3d.
15. **THE ANGEL'S MESSAGE.**
    22nd Thousand. 2d.

Over a Million and a Half Copies of this Author's Works have been Sold.

FULL LIST ON APPLICATION.

HATCHARDS, 187, PICCADILLY, LONDON.

DARLOW & CO.'S



MAGNETINE
LUNG INVIGORATORS,
25s., 30s., and 35s.

The magnetic influence of this appliance, which penetrates the tubes and tissues of the Lungs, has in many cases given almost immediate relief, and effected rapid cures.

On the 3rd October, 1883, the Rev. J. CHARLESWORTH writes:—"Will you be good enough to forward one of your Chest Protectors? I have worn one during several winters, with great benefit."

Pamphlets Post Free.

443, STRAND, LONDON.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE are effectually cured without the aid of the lancet or knife, by

E. Burgess's Lion Ointment and Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from E. BURGESS, 66, High-street, and 1A, Red Lion-street, Wandsworth, London, S.W.

HOLLOWAY'S OINTMENT

AN INFALLIBLE REMEDY FOR BAD LEGS, BAD BREASTS

OLD WOUNDS, and SORES. If effectually rubbed on the Neck and Chest, as salt into meat, it cures SORE THROATS, DIPHTHERIA, BRONCHITIS, COUGHS, COLDS, and even ASTHMA. Wonderfully efficacious for GLANDULAR SWELLINGS, GOUT, and RHEUMATISM. Also for SKIN DISEASES it is unequalled, particularly if Holloway's Pills be taken to Purify the Blood

---

VALUABLE HOUSEHOLD MEDICINE.

WHELPTON'S VEGETABLE PURIFYING PILLS. TRADE MARK.

ESTABLISHED 1835.

BY THE USE OF WHICH

DURING UPWARDS OF FORTY YEARS

MANY THOUSANDS OF CURES HAVE BEEN EFFECTED.

Numbers of which cases had been pronounced INCURABLE! The numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS; also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being A DIRECT PURIFIER OF THE BLOOD and other fluids of the body. Many persons have found them of great service both in relieving and preventing SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints. Sold in boxes, price 7½d., 1s 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London, and by all Chemists and Medicine Vendors at Home and Abroad. Sent free by post in the United Kingdom for 8, 14, or 33 stamps.

REMEMBER **LAMPLOUGH'S** EFFERVESCING

PYRETIC SALINE

AND HAVE IT IN YOUR HOUSES.

It is most invigorating, vitalizing, and refreshing. Gives instant relief in Headaches, Sea or Bilious Sickness, and quickly cures the worst form of Eruptive or Skin complaints. The various diseases arising from Climatic causes, Constipation, the Liver, or Blood impurities, Inoculation, the results of breathing air infected with Fever, Measles, or SMALLPOX, are frequently prevented, and these diseases cured by its use.

Any person who has already Smallpox should take it, and be kept in a cool and darkened room to prevent its leaving any trace on the features.

The numerous statements and letters relating to its marvellous effect, as a positive cure in TYPHUS, SCARLET FEVER, SMALLPOX, and other BLOOD POISONS, are most remarkable, and are painfully suggestive of great neglect whenever the PYRETIC SALINE is not employed in these diseases.

"It furnishes the Blood with its lost Saline constituents."—DR. MORGAN, M.D., &c.

The late DR. TURLEY states in his letters and lectures—"I found it act as a specific, in my practice and family, in the worst form of Scarlet Fever, NO OTHER Medicine being given."

CAUTION.—The great reputation of this remedy having called forth spurious imitations, whose only merit is a transposition of the words of my label and wrappers, without any of the *health-restoring properties*, it is needful to observe my **Name and Trade Mark as above on a buff-coloured wrapper**, without which the Saline cannot be genuine.

I have again applied for and obtained a Perpetual Injunction, with Costs, against a Chemist in Manchester.

Sold by all Chemists in Patent Glass-stoppered Bottles, at 2s. 6d., 4s. 6d., 11s., and 21s. each.

LAMPLOUGH'S CONCENTRATED LIME-JUICE SYRUP,

A perfect Luxury; forms, with the addition of Pyretic Saline, a most delicious and invigorating beverage, particularly for Total Abstainers, the Delicate, and Invalid. *Most Chemists sell the above with the Pyretic Saline. In Patent glass-stoppered Bottles, at 2s. and 4s. 6d. each.*

H. LAMPLOUGH, 13, HOLBORN HILL, LONDON, E.C.

The

Willcox and Gibbs

"AUTOMATIC"

Silent Sewing Machine.

The very highest Excellence in every respect: in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid and Free of all Cost, for a Month's Trial at Home. List Post Free.

Willcox and Gibbs Sewing Machine Co.,
150, Cheapside, and 135, Regent Street, W., London;

10, Cross Street, Manchester; 115, Hope Street, corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 19, Market Street, Nottingham.

A Certified Agent in every Town.

THE HOLBORN DENTAL SURGERY, 37, High Holborn, London, W.C.

(Directly opposite Chancery Lane).

Copies of Testimonials from Ministers and others gratis, and post free to our readers on application.

By a combination of two of his latest inventions, Mr. J. Shipley Slipper is now enabled to adapt artificial teeth to the mouth, without the extraction of loose teeth or stumps. These teeth never change colour, are fitted to the mouth without any unsightly wires or fastenings, and are so lifelike as to defy the keenest and most experienced observer.

CHARGES:	s. d.
Artificial Teeth on the new base, durable and natural from	3 6
A set complete from . . .	20 0
Stopping, Scaling, and Painless Extraction	2 6

Repairs whilst waiting at a trifling cost. All cases guaranteed.

Consultation and every information FREE of charge. Daily from 9 a.m. to 7 p.m., Saturdays to 3 p.m., at 37, HIGH HOLBORN, LONDON, W.C.

Possessing all the Properties of the Finest Arrowroot,

BROWN & POLSON'S CORN FLOUR

Is a household requisite of constant utility,

For the Nursery, the Family Table, and the Sick-Room.

Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores in 1d. and 2d. packets, and 6d. and 1s. tins.

JAMES' DOME BLACK LEAD.

CLEAN! NO DUST!!

The DOME BLACK LEAD differs from the ordinary kinds in the following IMPORTANT POINTS—

It is manufactured only from selected materials of the BEST QUALITY, and being prepared by a special process, it not only POLISHES QUICKLY, but also adheres at once to the stove or grate, thereby AVOIDING INJURY TO THE FURNITURE from dust.—Sold by Grocers.

For Excellence of Quality GOLD MEDAL For Cleanliness in Use

E. JAMES & SONS, SOLE MAKERS PLYMOUTH.

BRYANT & MAY'S MATCHES

Unwin Brothers, St. Martha Printing Works, Chilworth, Surrey.

No. 5. May, 1884.

THE TEACHERS' STOREHOUSE AND TREASURY

Of Material for Working Sunday-School Teachers.

CONTENTS.

	PAGE
The Work.	
About our Boys	97
Christian Conversation	99
Patience under Suffering	99
The Book.	
Egyptian Monuments and the Exodus	100
The Arabs of Modern Palestine	101
Shepherds an Abomination to Egyptians	102
The Class.	
Nos. 37–44. May 11th-June 1st	103
The Desk	119
Jottings	120

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

ONE PENNY

In crown 8vo, handsomely bound, price 5s. each volume, post free.

THE

BIBLICAL MUSEUM:

A Complete Commentary on the Holy Scriptures on an Original Plan. Consisting of Notes—Critical, Homiletic, and Illustrative—of the Holy Scriptures. By the Rev. JAMES COMPER GRAY, Author of "Topics for Teachers."

THE BIBLICAL MUSEUM may be briefly described as a commentary on the Scriptures on an entirely new and original plan; the object being to place in the hands of the reader the latest results of the modern scholarship, the best and most appropriate illustrative matter, and the most efficient homiletic analysis of each text in the most condensed form, and at the lowest possible price consistent with the vast outlay that the production has necessarily involved.

Every verse or group of verses in the BIBLICAL MUSEUM is elucidated by five distinct classes of Notes:

1. Brief and suggestive EXPLANATORY HINTS, in which both the letter and the spirit of the sacred text have a careful and very full elucidation.
2. HOMILETIC ANALYSES, taken from the discourses of eminent divines of all countries and churches.
3. AUTHENTIC ANECDOTES and ILLUSTRATIVE QUOTATIONS from standard writers, added to each verse.
4. ARCHÆOLOGICAL NOTES and derivation of old Bible words with illustrations of their use; APHORISMS and other quotations to serve the purpose of secular or theological side-lights, and to suggest ideas upon the passage under notice.
5. SCRIPTURE REFERENCES and Parallel Passages, which interpret Scripture by Scripture.

NEW TESTAMENT. Vols. I. Matthew and Mark.—II. Luke and John.—III. Acts and Romans.—IV. Corinthians.—V. Hebrews to Revelation, and Index.

OLD TESTAMENT. Vols. I. Genesis and Exodus.—II. Leviticus to Deuteronomy.—III. Joshua to Samuel II.—IV. Kings and Chronicles.—V Ezra to Job.—VI. Psalms.—VII. Proverbs to Song of Solomon.—VIII. Isaiah.—IX. Jeremiah and Ezekiel.—X. Minor Prophets, and Index.

The Work has two very full Indexes of Anecdotes and of subjects, by means of which its vast stores of information are placed at the reader's use for immediate use.

Just Published; New and Cheaper Edition, 5s., post free.

THE NEW CYCLOPÆDIA

OF

ILLUSTRATIVE ANECDOTE

MORAL AND RELIGIOUS.

CONTAINING A VAST COLLECTION OF AUTHENTIC ANECDOTES, OLD AND NEW, ON A WIDE RANGE OF SUBJECTS, CLASSIFIED AND ARRANGED FOR READY REFERENCE, AND DESIGNED FOR THE USE OF MINISTERS, TEACHERS, AND THE FAMILY CIRCLE.

☞This Work is a collection of Anecdotes illustrative of the great subjects which form the basis of all Christian Teaching, Scripture Truth, and Christian Life. The Anecdotes are varied in style, character, and treatment, and are gathered from all available fields, both ancient and modern, the best writings of all denominations being laid under contribution to furnish material for its completion; while great care has been taken to avoid such anecdotes as are to be found in other collections—also to exclude those which are from their age inappropriate, or from their frequent use inadmissible.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

DEAFNESS CURED BY SILVERTON, VER. REV. E. J.

SILVERTON'S PATENT PILLS, absolute cure for Indigestion, Wind in the Stomach and Nervous Headache. Price 1/1½ and 2/9 per box, of all Chemists.

BOOK SENT 2 STAMPS. Imperial Buildings, Ludgate Circus, London, E.C.

HELP to FATHERS, MOTHERS, and all TEACHERS.

THE SYSTEMATIC BIBLE TEACHER,

With BIBLE VOICES FOR THE YOUNG, contains

DR. WATTS' CATECHISM and other Lessons; the ASSEMBLY'S SHORTER CATECHISM Lessons; SCRIPTURE NARRATIVE Lessons, by R. Mimpriss.

All Teachers can teach them. Children can learn and teach them. All Fathers can use them, and God is pleased to bless them. This System SOLVES the PROBLEM and meets THE BITTER CRY.

THE FAMILY SET (Post free), 2s. 6d.

The GUINEA SUPPLY will start a School of 50 or 70 Children.

"SCHOOL & HOME," a Monthly Illustrated Magazine. One Penny.

A REPORT, &c., can be had on application to the Manager, at the SYSTEMATIC BIBLE TEACHING MISSION, 67, Paternoster Row, E.C.

Now ready, handsome cloth, price 3s. 6d., post free.

THE NEW HAND-BOOK OF SUNDAY-

SCHOOL ADDRESSES. These Addresses have been specially prepared by experienced Sunday-school writers, for the use of Superintendents, Teachers, and others, who may—with little time for preparation—be called on to address youthful, or, in many cases, adult audiences.

In 8vo, tinted wrapper, price 6d., post free.

THE SCHOOLMASTER in the GUTTER;

or, A Plea for the Middle Classes. By EUSTACE FRANCIS HINDER.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

The Birkbeck Building Society's Annual Receipts exceed Four Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate possession, and no Rent to pay. Apply at the Office of the Birkbeck Building Society.

HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH, with immediate Possession, either for Building or Gardening purposes. Apply at the Office of the Birkbeck Freehold Land Society.

A Pamphlet, with full Particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

Southampton Buildings, Chancery Lane.

Established 1851.

BIRKBECK BANK. — Southampton Buildings, Chancery Lane.

Current Accounts opened according to the usual practice of other Bankers and Interest allowed on the minimum monthly balances when not drawn below £25. No commission charged for keeping accounts.

The Bank also receives money on deposit at Three per cent. interest, repayable on demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings, and other Securities and Valuables; the Collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks and Shares.

Letters of Credit and Circular Notes issued.

A Pamphlet, with full particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

ELLIOT STOCK'S NEW CATALOGUES.

A CATALOGUE OF REWARD AND PRIZE BOOKS FOR SCHOOLS, from 6d. to 7s. 6d., carefully selected and arranged according to prices.

A CATALOGUE OF HANDSOMELY-BOUND BOOKS, suitable for Presentation, bound in calf, morocco, &c.

A CATALOGUE OF BIBLES, in plain and handsome bindings, for presents, at very reasonable prices.

Either of the above will be sent post free for 1 stamp.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

POST FREE FOR SIX STAMPS, or LARGE EDITION (bound in cloth), 1s. 3d., from the AUTHOR.

CONSUMPTION

AND ALL LUNG DISEASES.

By G. T. CONGREVE, *Coombe Lodge, Peckham.*

The Nature, Progress, and True Treatment of this Scourge of England, with 133 Selected Cases.

CASE of Mr. LAWRENCE BUCKLEY, GATESHEAD.

Was referred to me October 13. Cough violent night and day. Expectoration very difficult and mixed with blood; breathing affected, hectic fever and flushing, reduced in flesh, the wasting having gone slowly on for four years since first unwell.

This patient so rapidly recovered that he writes me December 1:—"Your medicine has done me wonderful good. *I am a new man in every way.* I will do all I can to get fresh cases for you. Publish my case in any of the papers.—L. B., 2, Ord-street, Gateshead, Durham."

The following is from the "CHRISTIAN HERALD," March 5:—

HINT TO THE BENEVOLENT.

The following is a sample of many letters Mr. CONGREVE is continually receiving. It is from a CLERGYMAN'S WIFE:—

"H—— Rectory,—Dear Mr. Congreve, will you send me a supply of medicine at a reduced price, as kindly promised for poor people, I shall be so thankful? *I am giving it away to our poor.*

"A young woman here, for whom you sent medicine and prescribed for the year before last, *had been given over by our medical men.* So I took her in hand. She quite recovered in six months, and is now at home here, well and hearty."

We have only space to notice that a recent case which Mr. CONGREVE has not published is that of Mr. ROBERT BURNETT, AGENT OF THE NATIONAL BIBLE SOCIETY OF SCOTLAND, who has been "*raised up from the gates of death.*" This case will appear in print in full shortly. Mr. B. is in excellent health now, and about returning to China.

MR. CONGREVE IS PUBLISHING A NEW CASE FOR EVERY WEEK IN THE "CHRISTIAN WORLD," "GLOBE," "HERALD," AND ABOUT TWENTY WEEKLY PAPERS. THE READER WHO HAS ANY INTEREST IN CASES OF CHEST DISEASE IS EARNESTLY REQUESTED TO WATCH FOR THEM WEEK BY WEEK.

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Times of Consultation. TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY.

☞ HALF PRICE.

WHEN BUYING WORCESTERSHIRE SAUCE SAVE HALF THE COST BY PURCHASING HOLBROOK & CO.'S.

To avoid deception, note the label. "Holbrook & Co.," in red letters on a black ground.

HOLBROOK'S WORCESTERSHIRE SAUCE is sold by Grocers, Oilmen, &c., everywhere.

SWALLOWING POISON.

Spurts of disgusting mucous from the nostrils, or dropping upon the tonsils, a stopped-up feeling in the head, and dull pains in the forehead, with incessant blowing of the nose, hawking and spitting, and a bad breath; this is

CATARRH,

the forerunner of Consumption. No other such loathsome and treacherous malady curses mankind. While asleep the Catarrhal impurities are inhaled into the lungs, and swallowed into the stomach to poison every part of the system.

Dr. LANE'S Catarrh Cure affords immediate relief and permanent Cure of this dangerous and unpleasant disease, relieves headache, and purifies the breath. It is sold by all Chemists and Dealers.

A Treatise on Catarrh, its Treatment and Cure, sent free, post paid, to anybody on application; or a sample Bottle of the Remedy sent carriage paid, to any address on receipt of 1s.

ADDRESS—

FREDK. W. HALE, 16, Chandos Street, Covent Garden, London.

THE WORK.

ABOUT OUR BOYS.

BY DR. DANA.

It is not easy to suggest what can be done to save our youth. Their perils and temptations are patent enough, but the remedies to be adopted are not so apparent. Let the churches do their best, and they can reach comparatively only a few. The great mass most needing care and protection are outside of all religious organizations. Still the promiseful instrumentalities employed by the churches are becoming more and more effective, and one result will doubtless be, that these will have a much stronger hold upon our youth in days to come. Children's Meetings, Societies of Christian Endeavour, Young People's Associations, etc., are filling a hitherto unoccupied field, and are systematizing a work which grows in importance with the years. It is among the most hopeful signs of the hour that the Christian Church is interesting itself so generally in the young, and that the latter are now so cordially welcomed to its membership. But the State and municipality are bound to take this matter up, and concern themselves about the condition and character of those so soon to become responsible members of both.

I. Citizens' Leagues can do a vast deal in the way of enforcing laws intended to protect youth from many of those temptations that now spoil them. It seems at least as if the selling of liquor to minors could be stopped, and assuredly it would be if public opinion could be roused and enabled to voice itself through some organization like a League. This has proved effectual where faithfully tried, and only the general apathy of communities prevents such an organization coming into existence in almost all our towns and larger cities. Read the record of these Leagues where they have been established, and what appalling facts they have brought to light, and what an unsuspected field there is found to be for simply restrictive and preventive effort. Laws do not enforce themselves in our country, and those against the corruption of youth are a dead letter, unless some well-organized agency charges itself with this difficult duty.

II. Unceasing effort, of an organized kind, is also indispensable, in order to suppress the circulation of immoral literature. At present almost all our newspaper stores are offenders in this regard, and already, in some places, a public movement on the part of the citizens has been made, with a view to persuade such dealers to remove objectionable prints and papers from their windows. I knew a public-spirited man who offered to supply the barber-shops of his town with illustrated papers, if their proprietors would exclude those of a bad character, but his proffer was instantly declined. Such persons ought to be made amenable to the law, and compelled to respect the decencies of life. Look at what is being read by our youth, and then say if there is not need of considering what can be done to save those who are beguiled to their ruin by pernicious publications. It is a thankless task to lead in the fight Anthony Comstock has now waged, at the peril of his life, for so many years. Yet to-day every city in the land could give employment to one like-spirited, and such a one could, in every civic community, render an inestimable service to the rising generation. The issuance of a wholesome literature, at rates which bring it within the reach of those of limited means, is a hopeful sign, and demonstrates the possibility of supplanting bad books with good ones.

III. The charitable efforts, in the form of free kindergartens, industrial schools, and visitation among the poor, are fraught with mighty influence for good on the character of our youth, especially in large cities. The Children's Aid Society, by its varied and wisely-planned work, actually diminished crime to a very perceptible degree in New York. The work of the Associated Charities, in our prominent cities, is solving the question of how to reach the classes usually left to shift for themselves, and become chronic paupers, because of improvident methods of doing for them. Miss Octavia Hill, with her band of heroic workers in Barrett's Court, London, has altered the character of that neighbourhood, by personal intercourse with its once wretched denizens, and by inspiring them with better ideals, and helping them to help themselves.

The chief value of Dr. Guthrie's ragged-school movement, in Scotland, consisted in the fact that he brought a hitherto neglected class of youth in contact with those who were willing to teach them, and whose society and example awakened within them new life-purposes. It is the segregation of the poor and vicious that makes their improvement so hopeless. We cannot allow any to be neglected, and with the law seconding moral and religious efforts, the most unpromising among the young can be measurably reached. Still, the difficulty of persisting along these lines of influencing youth is what makes the work drag. But there is to-day no grander work than this, compassing the protection and moral well-being of the rising generation.—*From the Chicago 'Advance.'*

CHRISTIAN CONVERSATION.

How many persons there are whose conversion has come about by means of a conversation! In each such case, though neither party at the time could know it, there was a personal destiny, with its infinite reach of consequences, depending on that conversation. This power, the privilege of speech, of conversation actuated by Christian love and guided by such wisdom as the ever-present Holy Spirit may give—who has ever sufficiently estimated it? The first conversion to Christianity in Europe was not the result of a sermon, but rather of a conversation. A 'man of Macedonia,' seen in the vision by the great Apostle to the Gentiles, cried out to him to 'come over and help us.' He hastened to go; but the first convert in Macedonia was not a man, but a woman. Going outside of the city walls on the Sabbath day to the river-side, where was an accustomed place of prayer, he found a few devoutly disposed women, with whom he 'sat down and talked.'

Most of the additions to our churches in these times are of persons from the Sunday school; and the best thing about the Sunday school is the opportunity it presents for Christian conversation. Yet this is to be remembered: by telegraph or telephone persons miles apart can easily communicate with each other, on this condition—that the speaking wires be duly 'charged' with those running forces that are generated in the stillness of the electric batteries. The moment they fail the wires are dumb. The words in conversation that take effect for good are those that come from the heart; and how easy for the Holy Spirit to charge and electrify a Christian heart, if by us permitted to do so, with a persuasive force as beneficent as it is divine.

PATIENCE UNDER SUFFERING.

An excellent and devoted teacher, who has long filled his post efficiently as the conductor of a senior class, has related the following incident:—'One Sunday, just before our evening worship, I was told that a young man, who had been brought up in our school, and had been transferred to my own Bible class, had, in discharging his duty at a blast-furnace, accidentally fallen backwards into a mass of burning slag, enveloping most of his body in the fiery pile. I went to the hospital and asked to see him. The house surgeon, on finding the relation in which I stood to him, kindly assented, provided I would only stay a few minutes. In the course of conversation with the surgeon I happened to say that the poor young fellow was prepared for anything that might befall him, for he was a Christian; when he replied, "That accounts for it; I was surprised at the calm, quiet manner in which he bore his sufferings, which must have been and which continue to be excruciating." I saw the youth, and as I beheld his serenity, and as he said in reply to a question, "Yes, quite happy, for I am in Christ's hands," I thought, Ah! this is a reward for any toil; this surely would be enough to convince any one of the importance of our retaining our senior scholars.'

THE BOOK.

EGYPTIAN MONUMENTS AND THE EXODUS.

The following interesting account is taken from an article by Mr. Reginald Stanley Poole, in 'The Contemporary Review,' and it will give our readers some idea of the value of the exploration work done in recent years.

'As soon as hieroglyphic texts had been read, the public eagerly asked the interpreters: "What do the monuments tell us of Joseph and Moses, of the settlement in Egypt, the sojourn, and the Exodus?" For the answer the Egyptologists long fruitlessly questioned the monuments. In their eager search they found materials, of which they raised a series of ill-constructed theories, fated to fall as soon as they were completed. Thirty years ago Dr. Lepsius made the first step in the direction of sound criticism. His valuable results were scarcely added to until recently, when M. Chabas, and still more Dr. Brugsch, carried the inquiry much further. It may be fairly said that we now hold the wished-for evidence, and that each year is sure to add to its value. For it must be understood that the materials are as yet scarcely as available as they might be, even to Egyptologists. Some are only known to us through translations, and the original documents are needed before criticism shall decide on their bearing. The inquiry itself has shifted its ground in the inquirers' hands, and only a very careful comparison of their statements can give the general worth of the results. Yet these results, put at their lowest, are what was truly wanted. We have, indeed, no record of Joseph's administration, or of the oppression and the Exodus. What we have is an accurate general knowledge of the geography of the part of Egypt where the Israelites were settled, and much information as to the political and social state of the country at the time of their stay. It is true that we cannot point with certainty to the Egyptian name of each Pharaoh mentioned in the Hebrew record (though, indeed, we can probably do this in the cases of the two most important of them); but we hold an independent set of documents, most of them of the period as to which we are inquiring, which we can use, not as detailed illustrations, but as an almost continuous commentary. Thus we can read the Bible history by the clear light afforded by monuments contemporary with the events, with occasional aid from later Egyptian sources.

'The first result is a general agreement as to the date of the Exodus. This is mainly due to Dr. Lepsius, the earliest of our inquirers. If his theory is correct, we have no longer to make our choice between the extremes of B.C. 1648 (Hales) and B.C. 1314 (Rabbinical chronology), the date of B.C. 1491 (Ussher) in the margin of the English Bible occupying nearly the middle point in more than three hundred years of uncertainty. Lepsius's theory would, in the form in which it is now generally accepted, place that

event toward the close of the fourteenth century. The essential argument is very simple.

'We read in Exodus that the Israelites, during the oppression, built for Pharaoh a town called Rameses, which, or another of the same name, is afterward mentioned as the starting-point of the Exodus. A Rameses was, therefore, near the north-eastern boundary of Egypt. The name Rameses is the same as that of several kings of Egypt, the first of whom was, as already stated, the head of the Nineteenth Dynasty. This king, consequently, was the earliest to whom the building of a city Rameses could be assigned. His, however, was an extremely short reign, and it is most unlikely that any city was named after him. Dr. Brugsch has shown that his grandson, Rameses II., rebuilt Tanis, the Zoan of the Bible, and called it Pa-Ramses, the city of Ramses, or else founded the new city close to the older one. Tanis suits the geographical conditions, and if another city be intended by the biblical Rameses, the builder would be the same, as any subsequent Ramses is far too late. Ramses II. would thus correspond to the great oppressor, and the Exodus would have taken place shortly after his reign, the long duration of which (sixty-seven years) leaves a few years of the eighty assigned in the Bible to carry us on through the oppression for the next reign, until the Exodus. Manetho, the Egyptian historian, speaking, if Josephus is to be trusted, on the authority of tradition, states that this event occurred in the reign of Memptah, the successor of Ramses. The date of Memptah was probably during the fourteenth century B.C., and may be reasonably placed near its close. Thus the date of the Exodus would be a little before B.C. 1300.

'So late a date of the Exodus is startling to most English scholars. It may, therefore, be mentioned that it receives collateral support from the most reasonable view of the evidence of the Hebrew genealogies for the period between the Exodus and the Kings, although this evidence can scarcely be used in the construction of a theory. If these genealogies are of successive generations, the Exodus would fall about B.C. 1300. It would be replied that Hebrew genealogies frequently omit a generation, or even several generations; but the pedigree of David, remarkable for the few generations it contains, is supported by evidence of completeness which seems to forbid the idea that any single link has been dropped.'

THE ARABS OF MODERN PALESTINE.

THIS interesting question is discussed by Mrs. Finn in the 'Sunday at Home;' and she has brought together a large amount of evidence which tends to prove that these are the descendants of the nations —or at least a part—which were the aborigines of Palestine, at the time of the Exodus. Their history, under the various names of

Canaanites, Hittites, Perizzites, Jebusites, and Amorites, is clearly traceable in the Old Testament narrative down to the time of Nehemiah and Ezra. Subsequent events rather favoured their increase, than tended to their extermination; they were a trouble to the Israelites in the time of the Maccabees, as we read. So that even in the days of our Lord the rural population of Palestine was largely Canaanitish and heathen. The fall of Jerusalem, and the severities inflicted upon the Jews, produced no ill effects upon the Canaanites; and in after years the distinctions between the different races or tribes were lost or overlooked, and they became known by the general name of 'Syrians.' On their present state Mrs. Finn remarks: 'Though the language and religion of the Arabs are found in Palestine, their Mohammedanism is but nominal. The people are grossly ignorant of the Koran and its tenets; they practise their old customs, short only of actual idolatry. That they are not Arabs, as the Bedaween are Arabs, is certain. They differ from them physically, as well as in speech and in most of their habits. That these *fellaheen* have lived in the land from remote antiquity will scarcely be doubted by any one familiar with their manners and customs. It is also a fact that the peasantry are divided into separate clans, very distinct from each other, very commonly at feud with each other, and that these clans may well be fragments of older and distinct nations.' A moderate amount of careful research, as Mrs. Finn shows, can scarcely fail to throw light upon the subject, and we may hope that both residents in, and visitors to, the Holy Land will keep the matter in view.

SHEPHERDS AN ABOMINATION TO EGYPTIANS.

'Shepherds are spoken of by the Egyptians as "disgraceful men." The word shepherd signifies "disgrace." His life is protected, since he is useful to the state, but he can never own the land on which his flocks graze, or seek a more honourable pursuit. The priests teach him that only by his industry can he hope for happiness in another life, and it ought to be his pleasure here to labour for the king and his officers. They are unshaven, clad, like the oxen, in matting, live on coarse food others despise, are often deformed, and, what is considered worse, since they cannot afford the cheapest wig, must wear their own hair! If they fail to account for every sheep or gosling, every antelope in the herb, or egg in the nest, they receive no mercy. They cannot bear arms, learn a trade, or enter a temple. They are an abomination to the Egyptians, and scarcely recognized as human beings. No names of ancestors appear on their graves.'—*E. L. Clark, 'Israel in Egypt.'*

THE CLASS.

No. 37. [G. T. Psa. lxxx. 1.] **May 11.**

The Mercy-seat.

(Read Exod. xxv. 1–22.)

Leading Idea.

The one thing above all others that frail, feeble, erring man needs is—*mercy.*

Introduction.

'Jehovah had redeemed the Israelites from bondage. He had made a covenant with them, and had given them a Law. He had promised, on condition of their obedience, to accept them as His own "peculiar treasure," as "a kingdom of priests and a holy nation" (xix. 5, 6). And now He was ready visibly to testify that He made His abode with them. He claimed to have a dwelling for Himself, which was to be in external form a tent of goat's-hair, to take its place among their own tents, formed out of the same material. The special mark of His presence within the Tent was to be the Ark, or chest, containing the Ten Commandments on two tables of stone (Exod. xxxi. 18), symbolizing the Divine Law of Holiness, covered by the Mercy-seat, the type of Reconciliation. Moses was divinely taught regarding the construction and arrangement of every part of the Sanctuary.'—*Speaker's Commentary.*

'God, being about to command the construction of a dwelling for Himself, such as the circumstances of the case allowed, prefaced His directions concerning its materials and form by instructing Moses to invite the people to contribute from their stores, as an offering to Himself, the various substances which were suitable for the dwelling and its appurtenances. The erection of sanctuaries is one of the fittest occasions for man to show his gratitude to God by giving to Him of His own, largely and liberally.'—*Ellicott's Commentary.*

Explanations.

Ver. 1. **Offering**: or free gift: devotement to Me from his substance. **Willingly**: not by force of compulsion or contagion of example, but out of his very heart. 'God loveth a cheerful giver.' For illustration see 1 Chron. xxix. 3, 9, 14; Ezra ii. 68, 69; 2 Cor. viii. 11, 12; ix. 7. For the response which the people made to Moses' appeal, see chap. xxxv. 21–29; xxxvi. 3–7. 3. **This is the offering**: or these are the things of which offerings may be made. **Brass**: or bronze, an alloy of copper and tin. This was largely used for weapons and implements, before the working in iron was fully understood. **Blue**: a dyeing material, perhaps similar to the Tyrian dye that was so famous. **Fine linen**: white thread spun from flax. Yellowish white, soft, and wonderfully fine and delicate. **Goat's hair**: the usual material for covering Arab tents. 'An excellent fabric is woven from the soft inner hair of the Syrian goat, and a coarse one from the outer coat of the animal.' 5. **Ram's skins**: North Africa still produces the best leather. They still love bright colours Their 'red skins' have been famous in all ages. **Badger's skins**: probably skins of marine animals, certainly not of the animal we know as a badger. 'Pliny speaks of tents made of seal-skins as proof against the stroke of lightning.' These skins formed the outer coating of the Tabernacle, and would act as a waterproof covering. **Shittim**: the acacia. 'The wood is hard and close-grained, of an orange colour with a darker heart, well adapted for cabinet work.' 7. **Onyx stones**: for the priest's breast-plate, shoulder-pieces, etc. 8. **Sanctuary**: so the dwelling-place of a Divine being is called. Compare the Egyptian associations of temples, and sanctuaries, or shrines, of the symbol of gods. The word 'sanctuary' means 'a hallowing-place.' **Dwell among them**: the sanctuary was an outward and visible sign, of a spiritual and invisible presence, which it was of the first importance that they should realize. 10. **An ark**: 'box, coffer, wooden chest, 3ft. 9in. long, 2ft. 3in. broad, 2ft. 3in. deep.' 'Such sacred coffers were an important part of the furniture of temples in Egypt. They usually contained the image or em-

blem of some deity, and were constructed so as to be readily carried in processions.' 11. **Crown of gold**: or top edging or moulding. 12. **Four rings**: through which the poles may go for carrying it (ver. 14). 1. **Not be taken**: this order kept away the need for the human hand touching any part of the sacred Ark. 16. **Testimony**: *i.e.*, the stone tables of the Ten Commandments (chap. xvi. 34). It was called the 'testimony' because it was God's witness against sin. 17. **Mercy-seat**: 'In external form the Mercy-seat was a plate of gold with the Cherubim standing on it, the whole beaten out of one solid piece of metal (xxxvii. 7); it was placed upon the Ark, and so took the place of a cover. 18. **Cherubim**: probably human figures, with wings. *Jamieson* says, 'The prevailing opinion now is, that those splendid figures were symbolical, not of angelic, but of earthly and human beings,—the members of the church of God interested in the dispensation of grace, the redeemed in every age, and that these hieroglyphic forms symbolized the qualities of the true people of God, courage, patience, intelligence, and activity.' Others think that the Cherubim represented the heavenly attendants upon the all-glorious King. 22. **Commune with Thee**: the Mercy-seat was to be the meeting-place of God and man. There God accepted the high priest when he came as a representative of the people.

Hymn.

S. Browne's, 'Lord, at Thy feet we sinners lie, And knock at mercy's door,' etc.

Outline for Teaching.

On man's side of the covenant *obedience* to God's will was promised and solemnly pledged, as we have seen in the previous lesson. On God's side of the covenant was promised His *abiding presence* with His people.

I. *But man must find Him a dwelling-place.*

II. *It must be such as God could approve.*

III. *There He would come and abide.*

IV. *But only the symbols of His presence would be seen.*

V. *He would be in constant communion with them.*

VI. *All His dealings with them would be merciful; He would speak to them from His mercy-seat.*

Each of these points require explanation and illustration, and their practical concern *to us* should be pointed out.

Impress two things: (1) man may give his best things to God's service, and the gifts may tell God of his love and devotion; (2) man can never come to God without feeling that the one thing he needs is *mercy*. The gospel is God's mercy.

Illustrations.

CLOUD OF GLORY.—'In the last sickness of Welch, he was overheard saying, "Lord, hold Thy hand, it is enough. Thy servant is a weak vessel, and can hold no more." The highest degree of sensible enjoyment that can be sustained is, in most cases, reserved for the heavenly banqueting-house. We have, however, historically, a few exceptional instances; when the Lord's glory filled the tabernacle, and afterwards the Temple, so that the priests could not stand and minister, and, in the Christian Church, on the day of Pentecost.'—*Rev. A. R. Fausset.*

BLESSING THE CONGREGATION.—'After watching the mystic cloud that may yet have hovered about the Temple,—we cannot precisely determine in what the glory consisted; it may have been a dazzling brightness that was so overpowering that the priests could not remain—the king turned to the people, who were standing up, and blessed all the congregation of Israel. As Moses, when the people had completed the Tabernacle in the wilderness; and as David, his father, when the Ark had been brought into the city: so Solomon blesses the whole congregation, on this solemn and memorable occasion, which was of interest, not only to the Jews who worshipped at that Temple, but to the Jewish people of every age, and to Christians everywhere, this being the first Temple erected to God.'

HOUSE OF PEACE.—'Before this time, since He had brought them out of Egypt, God's presence had been really among Israel, so that the building of a house could not be essential to God's presence, while the "walking about in tent and dwelling" had corre-

sponded to Israel's condition. But another period had now arrived. All Israel's wanderings and unrest were past, and He had established the house of His servant; and now the son of that servant, not a man of war, but of peace, had built a house of peace for God to dwell in. There was inward and every outward congruity in this; a kingdom which was peace, a king the type of the Prince of Peace; and a Temple the abode of peace.'—*Edersheim's 'Bible History.'*

LIVING SACRIFICE.—'Every Christian is a priest, and, as such, is required to present their whole nature unto God as living sacrifices; not like Jewish victims, dead; but this is a reasonable—that is, an intelligent—and, therefore, a nobler sacrifice than that of the ceremonial law, which is done away in Christ. Under the old dispensation, the fire on the altar was suffered to get low when not required, but the Christian's sacrifice is to be one continual life-long sacrifice, until life shall close, the fire on the altar of his heart is to be perpetual, never to die out.'—*Cumming.*

No. 38. [G. T. Ver. 57.] May 11.

Victory over Death.

(Read 1 Cor. xv. 50–58.)

Leading Idea.

Death is thought of as man's last, worst, and most unconquerable enemy, but even *it* Christ can master and overcome for us.

Introduction.

This wonderful chapter is designed to correct certain doctrinal errors which were being taught in the Church at Corinth. Some said that 'resurrection' was only a figure of speech for 'regeneration,' and represented the change from the death of sin to the life of righteousness. Some rejected the idea of there being any life beyond this life. And yet others, in a hard, cold sort of way, overpressed the idea of a literal bodily resurrection.

'St. Paul, as well as the rest of the apostles, taught that Christ had risen again in order to communicate to us that new and Divine life whereby our own resurrection should be assured—a life which should make the human body, though laid in the grave, a seed from whence, in God's own good time, a new and more glorious body should arise.'—*Lias.*

Show how directly the doctrine of our resurrection depends on the historical fact of our Lord's resurrection. From the nature of His resurrection life we may gather almost all we can ever know concerning our future resurrection bodies and spheres.

Explanations.

Ver. 50. **This I say**: or, 'This sums up my meaning.' A phrase with which the apostle is wont to introduce some statement of profound significance (chap. i. 12; vii. 29). His point is, that we cannot inherit eternity just as we now are; a change is necessary; that change will in the end be a sudden one. **Flesh and blood**: our bodies, our corporeal natures, just as we have them now. Compare the term, 'Our earthly house of this tabernacle' (2 Cor. v. 1). 'It is not the material particles of our body which endure for ever. *They* are subject to corruption and dissolution. It is the spiritual principle of life which abides, and, like the seed, attracts to itself such material particles as shall serve it for a suitable habitation.' **Kingdom of God**: here meaning the heavenly and eternal kingdom. **Corruption**: or, that which in its very nature is liable to corruption. 51. **A mystery**: a thing that may be stated, but cannot be explained in detail. Human reason, unaided, cannot grasp this truth of the last great change. We can ask so many questions about it that nobody can answer. Sometimes in Scripture the word 'mystery' is used for a matter which has been kept concealed, but is now made manifest (Rom. xi. 25; Eph. iii. 3–5). **All sleep**: in the sense of dying a natural death. Our Lord likened death to sleep. 'Our friend Lazarus sleepeth.' Paul seems to have thought that the coming of Christ would take place during his lifetime (1 Thess. iv. 15–17). *Farrar* says: 'The universal expectation of the immediate return of Christ in the first century rose (1) from their non-apprehension of the truth that the close of the "old dispensation"

was the coming to which our Lord had primarily referred; and (2) from the fact that watchfulness was intended to be the attitude of the Church, and the day and hour of Christ's coming were kept absolutely unrevealed.' **Changed**: from our fleshly to a spiritual condition. 52. **Twinkling of an eye**: a figure for exceeding quickness. Show how sudden is the involuntary action of the eyelid, so that its movement does not disturb a photographic likeness. **Last trump**: 1 Thess. iv. 16. For the use of the trumpet to summon an assembly, see Exod. xx. 18; Psa. lxxxi. 3; Isa. xviii. 3; xxviii. 13. 53. **Must put on**: it is absolutely indispensable as a condition of our heavenly state. **Immortality**: 'Not only must the resurrection body be suited to the new condition, but also to the *duration* of the new life. As a spiritual body it will be adapted to the needs of a spiritual state; and an immortal and incorruptible body, it will be adapted to a life which is everlasting.' 54. **Death . . . victory**: quoted from Isa. xxv. 8: *in victory* should be *for ever*. Isaiah used the figure of the Jewish people. 55. **O death, *etc.***: 'A triumphantly fervid exclamation, loosely cited from Hosea xiii. 14.' **O grave**: or *Hades*, the place of disembodied spirits. 56. **Sting of death**: or that which gives death its sting. The mere passing of spirit from body need cause no pain or fear; but the conscience of sin, and the dread of judgment, make death seem so terrible to us. Note that death is figured to our thought as a monster with a sting. To the Christian death is only Israfil, the angel of God, who fetches His children from school home. **The law**: 'What gives sin its power at that supreme moment is the fact that it is the transgression of the righteous law of an all-wise and all-holy being' (Rom. vii. 12, 14; 1 Tim. i. 8). 57. **Giveth us**: not by and by, but *now*, as we believe His assurances, and see what is pledged for us in the resurrection of our Lord. 'The apostle projects his mind into the future, and, standing in thought with ransomed and raised Humanity after death has been vanquished and the grave been spoiled, he joins in the shout of triumphant praise which shall then ascend to Christ and God.' 58. **Steadfast, *etc.***: living now worthily of the glorious prospect that is before you. 'Do diligently and ungrudgingly the work of your lives, which is His work.' (Compare Gal. vi. 9.) 'It is very striking and very expressive of the real spirit of the gospel that a chapter which leads us step by step through the calm process of logic, and through glowing passages of resistless eloquence, to the sublimest thoughts of immortality, should at last thus close with words of plain and practical duty.'

Alterations in Revised Version.

Ver. 51, for *show*, read *tell*. Ver. 57, for *strength*, read *power*. Ver. 58, for *in vain*, read *vain*.

Hymn.

'We sing His love, who once was slain, Who soon o'er death revived again,' etc.

Outline for Teaching.

Take for illustration and enforcement the three following points—

I. *The Great Change to be experienced.*

Take the words *corruptible, mortal; incorruptible, immortal; natural, spiritual.*

II. *The Great Victory to be won.*

Over death regarded as the end of sin, and as the worst of our woes. In Christ alone can we gain our triumph.

III. *The Great Thanksgiving to be celebrated.*

Thanks to God as ultimate source, and to Jesus as Mediator.

Show, in closing, that the sting of death is the conscience of sin; the fear of our just deserts; the conviction that due avengements of wrong-doing must come in the life beyond. The strength of sin is the revealed Law of God, which, we are sure, has its sanctions. It must take cognizance of our sins, and its punishments cannot have earthly limitations.

Illustration.

DEATH'S STING.—'A youth of eighteen, son of a clergyman in the west of England, went out on the beach for a ramble in search of seaweeds. Pursuing his walk, unconscious of all but his immediate object, he at length

discovered that the tide had flowed in, and he was enclosed between the cliffs and the advancing waters. Taking out his pocket Bible, he wrote on the fly-leaf as follows: "In danger: surrounded by water. If help does not speedily arrive, I must be drowned. But Jesus, to whom I gave myself *five* years ago, is with me. I am perfectly happy. May He bless and comfort my beloved parents, and bring my dear little brothers and sisters to Himself, so that we may all meet in heaven." The body of the dear lad was discovered next day, and the Bible was taken from the pocket of his coat. Painfully mysterious as are such sad events, it is delightful to witness so complete a victory over the last enemy on the part of one so young. Death, which has terrified many a monarch and many a philosopher, was powerless to alarm this child of God.' —*W. H. G.*

No. 39. [G. T. Heb. vi. 10.] **May 18.**

Consecrated Labour.

(Read Exod. xxxi.)

Leading Idea.

Whatsoever gifts and endowments a man may possess, they must be at God's call, and, at His bidding, must be consecrated to His service.

Introduction.

'Moses was not himself an artist. Among the branches of knowledge comprised in his Egyptian education, the skill of the artistic constructer had not been included. It was therefore necessary that the manual work of carrying out the instructions given him should be entrusted to others. We might have expected that it would have been left to Moses to select the individuals from among the thousands of artificers who had accompanied him out of Egypt. But God saw fit to mark the importance of the work by taking the direct appointment of the persons to be employed upon Himself. He knew what was in man. He knew to whom He had given the highest artistic power, and who, at the same time that they possessed it, would work in the most religious spirit.'—*Ellicott's Commentary.*

'The nomination by such high authority removed all ground of jealousy or discontent on the part of any one who might have thought their merits overlooked.'—*Jamieson.*

'The work of Bezaleel and Aholiab was to be only that of handicraftsmen. Everything that they had to do was prescribed in strict and precise detail. There was to be no exercise for their original powers of invention, nor for their taste. Still it was Jehovah Himself who called them by name to their tasks; and the powers which they were now called upon to exercise in their respective crafts, were declared to have been given them by the Holy Spirit. Thus is every effort of skill, every sort of well-ordered labour, when directed to a right end, brought into the very highest sphere of association.'—*Speaker's Commentary.*

Explanations.

Ver. 2. **Called by name**: this indicates the precise knowledge which God has of each one of us. He knows our individuality, knows us by name. **Bezaleel**: word signifies 'in the shadow or protection of God.' He was grandson of Hur, who is said, by Jewish tradition, to have been the husband of Miriam. For associations of Hur see chap. xvii. 12; xxiv. 14. 3. **Spirit of God**: distinguish from the Holy Spirit. Here is meant a divine spirit of endowment, a gift of genius. For the endowments of prophets, etc., as directly traced to the 'spirit of Elohim,' see Numb. xxiv. 2; 2 Chron. xv. 1; xxiv. 20; compare Judges iii. 10; vi. 34; xi. 29; 1 Sam. x. 6. Artistic ability is a Divine gift, a very precious gift. **Wisdom**: 'perhaps power to invent and originate artistic forms.' **Understanding**: perhaps 'ability to appreciate artistic suggestions received from others.' **Knowledge**: or 'acquaintance with the methods and processes of art.' He was naturally endowed, and had cultivated his powers while in Egypt. 'When God has any special work to be accomplished, He always raises up instruments capable of doing it.' **Workmanship**: or dexterity of hand. 4. **Devise cunning work**: or works of skill. Bezaleel seems to have

chiefly worked in building materials. 6. **Aholiab**: word means 'the tent of his father.' This man was assistant to Bezaleel, but was chiefly employed with textile fabrics. 'He directed both the weaving and the embroidery, but did not interfere in other matters.' **Wise-hearted**: all persons having special knowledge or ability. 'The Hebrews regarded the heart as the seat of knowledge, with, perhaps, neither more nor less of scientific accuracy than underlies our own current modes of speech, whereby the heart is made the seat of the affections.' 7. **Congregation**: or meeting. **Furniture**: various vessels needed for the service of the tabernacle. 10. **Cloths of service**: better read, 'the garments of office,' and understand the official garments of the high priest and the other priests. Some think the reference must be to wrapping cloths. 13. **Sabbaths**: devotement of a seventh portion of time to God and His direct service. **Sign**: or constant reminder. 14. **Put to death**: see case, Numbers xv. 35. *Jamieson* says, 'The reason for the fresh inculcation of the fourth commandment at this particular period was, that the great ardour and eagerness with which all classes betook themselves to the construction of the tabernacle, exposed them to the temptation of encroaching on the sanctity of the appointed day of rest. They might suppose that the erection of the tabernacle was a sacred work, and that it would be a high merit, an acceptable tribute, to prosecute the undertaking without the interruption of a day's repose; and therefore the caution here given, at the commencement of the undertaking, was a seasonable admonition.' 17. **Was refreshed**: literally, 'he took breath.' 'The application of the word to the Creator, which occurs nowhere else, is remarkable.' 18. **Tables of testimony**: Deut. ix. 10, tablets. **Finger of God**: indicative of some supernatural process.

Hymn.

C. Wesley's, 'A charge to keep I have, A God to glorify.'

Outline for Teaching.

I. *Man's Endowments.*

Show how various they are. Some we call useful, and some ornamental. All are really useful. All involve responsibility. For all God finds opportunity. None may be left neglected and unused. See our Lord's parables of Talents and Pounds.

II. *Their Source.*

Always to be traced to God. Man ought never to be proud of them as if he had gained them, but always humble about them, because they are a solemn trust, and give him a serious life-work to perform.

III. *Their Devotement.*

First to *God*. Then to *fellow-man* at God's bidding. Never to *self*. Nothing that any man has is his own. It is God's. A man must hold his powers, culture, skill, handicraft, as well as his property, at God's service; counting it an unspeakable honour to have a Divine gift and trust, and knowing only one supreme anxiety, that in the employment of it he may be *found faithful*.

Illustration.

THE GENTLEMAN AND THE WAGGONER.—One morning a gentleman was going to church. He was a happy, cheerful Christian, who had a very great respect for the Sabbath. He was a singular man, and would sometimes do and say what children are apt to call very '*funny* things.' As he was going along he met a stranger driving a heavily loaded waggon through the town. When this gentleman got right opposite to the waggoner, he stopped, turned round, and, lifting up both hands as if in horror, he exclaimed, as he gazed under the waggon, 'There, there, you are *going* over it! You *have gone* right over it!' The driver was frightened. He drew up his reins in an instant; cried, 'Whoa! whoa!' and brought his horses to a stand. Then he looked down under the wheels, expecting to see the mangled remains of some innocent child, or at least some poor dog or pig that had been ground to a jelly. But he saw nothing. So, after gazing all about, he looked up to the gentleman who had so strangely arrested his attention, and anxiously asked, 'Pray, sir, *what* have I gone over?' 'Over the *fourth commandment*,' was the quick reply. '"*Re-*

MONTHS

12

of *Comfort* for

PENCE

12

Sold

Every-

where.

A Shilling

Stick

—lasts—

Twelve

—Months.—

Pears' Shaving Soap

PEARS' TRANSPARENT SHAVING STICK

100 YEARS Established as the cleanest and best preparation for SHAVING.

It makes a profuse, Creamy, and Fragrant Lather, which leaves the Skin smooth, clean, cool, and comfortable.

Good Complexion!
AND Nice Hands!

NOTHING adds so much to personal attractions as a bright, clear complexion, and a soft skin. Without them the handsomest and most regular features are but coldly impressive, whilst with them the plainest become attractive; and yet there is no advantage so easily secured. The regular use of a properly prepared Soap is one of the chief means; but the Public have not the requisite knowledge of the manufacture of Soap to guide them to a proper selection, so a pretty box, a pretty colour, or an agreeable perfume too frequently outweighs the more important consideration, viz.: *the Composition of the Soap itself*, and thus many a good complexion is spoiled which would be enhanced by proper care.

A most Eminent Authority on the Skin,

Professor Erasmus Wilson, F.R.S.

Writes in the JOURNAL OF CUTANEOUS MEDICINE:—

"THE use of a good Soap is certainly calculated to preserve the Skin in "health, to maintain its complexion and tone, and prevent its falling "into wrinkles. PEARS is a name engraven on the memory of the "oldest inhabitant; and PEARS' Transparent SOAP is an article of the "nicest and most careful manufacture, and one of the most refreshing "and agreeable of balms for the Skin."

TO persons whose skin is delicate or sensitive to changes in the weather, winter or summer, PEARS' TRANSPARENT SOAP is invaluable, as, on account of its emollient, non-irritant character, *Redness, Roughness and Chapping are prevented, and a clear appearance and soft velvety condition maintained, and a good, healthful and attractive complexion ensured.* Its agreeable and lasting perfume, beautiful appearance, and soothing properties, commend it as the greatest luxury and most elegant adjunct to the toilet.

Testimonial from

Madame Adelina Patti.

"I HAVE found PEARS' SOAP matchless for the Hands and Complexion."

Adelina Patti.

PEARS' Transparent SOAP.

TABLETS & BALLS:

1s. each. Larger Sizes, 1s. 6d. and 2s. 6d.

(The 2s. 6d. Tablet is perfumed with Otto of Roses.)

A smaller Tablet (unscented) is sold at 6d.

PEARS' Transparent SOAP.

PEARS' SOAP is sold everywhere, but **insist** on having **Pears'**, as vilely injurious imitations are often substituted for extra gain, even by dealers who would be thought RESPECTABLE, some of whom attract the public into their shops or stores by marking **Pears' Soap** at less

Caution to Parents.

THE delicate Skin of Infants and Children is particularly liable to injury from coarse and unrefined Toilet Soap, which is commonly adulterated with the most pernicious ingredients : hence frequently, the irritability, redness, and blotchy appearance of the Skin from which many children suffer. It should be remembered that ARTIFICIALLY COLOURED SOAPS are FREQUENTLY POISONOUS, particularly the Red, Blue, and Green varieties ; and nearly all Toilet Soaps contain an excess of Soda. Very white Soaps, such as "Curd," usually contain much more soda than others, owing to the use of cocoa nut oil, which makes a bad, strongly alkaline Soap very injurious to the Skin, besides leaving a disagreeable odour on it. The serious injury to children resulting from these Soaps often remains unsuspected in spite of nature's warnings, until the unhealthy and irritable condition of the Skin has developed into some unsightly disease, not infrequently baffling the skill of the most eminent Dermatologists.

Pure, Fragrant & Durable—No Artificial Colouring.

PEARS' TRANSPARENT SOAP

IS RECOMMENDED AS ABSOLUTELY PURE;
FREE FROM EXCESS OF ALKALI (SODA),
AND FROM ARTIFICIAL COLOURING MATTER.
IT IS DELIGHTFULLY PERFUMED, REMARKABLY DURABLE,
AND HAS BEEN IN GOOD REPUTE NEARLY 100 YEARS,
AND OBTAINED

SEVEN International Prize MEDALS.

FROM

Professor John Attfield, F.R.S.,

Professor of Practical Chemistry to the Pharmaceutical Society of Great Britain.

"I HAVE annually, for the past ten years, made an independent analysis "of your TRANSPARENT SOAP, and have not found it to vary in "quality or in composition. It contains neither excess of alkali nor of "moisture, and it is free from artificial colouring matter. A BETTER, "PURER, OR MORE USEFULLY DURABLE SOAP CANNOT "BE MADE."

May be used to the thinness of a wafer—No Waste.

A. & F. PEARS,

Soap Makers by Appointment to H.R.H. the Prince of Wales,

91, Great Russell Street,
LONDON, W.C.

HEALTHFUL SKIN

Pears' Soap

Prevents Redness, Roughness & Chapping.

Testimonial from Madame ADELINA PATTI.

"I HAVE found PEARS' SOAP matchless for the Hands and Complexion."

Adelina Patti.

member the Sabbath day, to keep it holy." '

No. 40. [G. T. Ver. 36.] **May 18.**

The Uproar at Ephesus.

(Read Acts xix. 23–34.)

Leading Idea.

The support of idolatry depends on the superstition of the people, and not on teaching, reasoning, inquiry after truth, or Divine revelations.

Introduction.

After some two years of interesting and successful labour at Ephesus, Paul began to feel the missionary spirit urge him away. So he planned a visit to Macedonia and Achaia, and thence to Jerusalem, and subsequently to Rome. How his plans were carried out, but not at all as he expected, we shall be studying by and by. Circumstances led him to send forward, in advance, Timothy and Erastus; but unexpected events were soon to compel his own departure. Of these our lesson to-day treats.

Explanations.

Ver. 23. **Stir**: general public excitement. The burning of the magical books had drawn public attention to the Christian disciples, or, we may better say, to Paul and his followers. The manufacturers of charms, shrines, etc., could not fail to be alarmed by such an event. It touched their pockets; it threatened to take away their trade. Presently a leader was found in one Demetrius, and an open effort was made to attack the Christian teachers, and drive them from the town. 24. **Shrines for Diana**: imitations of the inner chapel, in which the image of the goddess stood. Diana's temple at Ephesus, 'built in a marsh on layers of charcoal, and hides stuffed with wool, as protective against earthquakes, was called by Pliny the "wonder of the world." It was burned in the year 355 B.C., in the night in which Alexander the Great was born; and it was rebuilt with greater magnificence. It is said to have had 127 columns, 60 feet high, each the gift of a king, and that seven of these, made of jasper, were brought to Constantinople, and applied to the support of the dome of St. Sophia.' Diana of Ephesus was not the 'beautiful huntress goddess of the popular mythology, but an impersonation of the productive and fostering powers of nature, combining attributes so various that it has been said she was in herself an Asiatic and Egyptian Pantheon. She was represented wearing a turreted crown like that of Cybele, with very numerous breasts, and below them heads of lions, stags, and oxen, tier under tier, encircling her lower person as though they were so many swathing-bands, so that the figure resembled a mummy quite as much as a statue' (*Speaker's Commentary*). **Craftsmen**: skilled labourers. 25. **Like occupation**: makers of other things which the visitors to Diana were accustomed to buy. **This craft**: the same word is translated 'gains' in chap. xvi. 19. 'The opening words of Demetrius bring before us, with an almost *naïve* simplicity, the element of vested interests which has at all times played so prominent a part in the resistance to religious and political reforms, and entered largely into the persecutions against which the early preachers of the gospel had to contend. Every city had its temples and its priests, its flamens, its oracles or sanctuaries. Sacrifices and feasts created a market for industry which would otherwise have been wanting' (*Ellicott's Commentary*). 26. **No gods**: not really gods. Paul was very strong on the *folly* of idolatry. Compare his speech at Athens. 27. **Not only**: observe how skilfully Demetrius appealed to personal interest and religious beliefs. 28. **Full of wrath**: or they went on crying out; evidently excited to passion, and prepared to do something desperate. **Great . . . . Ephesians**: the usual chorus-cry at the festivals was, 'Great she is, whoever may attack her greatness.' 29. **Filled with confusion**: strange rumours spread abroad. Men said Paul's people were going to do something against Diana and her temple; and there was a general tumult. **Gaius**: not precisely identified. **Aristarchus**: see Acts xx. 4; Philemon 24; Col. iv. 10. **The theatre**: capable of holding, Mr. Wood says, 25,000 people. Constructed for gladiatorial combats

and theatrical representations. 'The theatre of a Greek city, with its wide open area, was a favourite spot for public meetings of all kinds, just as Hyde Park is with us, or as the Champ de Mars was in the French Revolution.' 30. **Entered in**: bravely resolved to champion his companions, and heedless of his own peril. 31. **Chief of Asia**: Asiarchs, appointed yearly to superintend the public games. They were ten in number, and the pro-consul nominated one of them as president. They knew 'that Paul's appearance would only excite the passions of the crowd, be perilous to himself, and increase the disturbance in the city.' 33. **Alexander**: who this was, and why he was put forward, does not appear. **Defence**: seemingly on behalf of the Jews, as not in any way mixed up with the mischievous teachings or conduct of the Christian party. The Jews, no doubt, greatly feared that the popular anger would be turned against them. 35. **Town clerk**: keeper of the records and archives of the city. When the excitement had somewhat spent itself, this officer spoke quietly and prudently, and showed the folly of the riotous conduct the people were indulging in. He soothed the people with the assurance that Diana was in no danger. He pleaded with Demetrius and his fellows that legal ways of vindicating trade rights were open to them. 38. **Law is open**: free to all. **Deputies**: or officials appointed to hear causes.

Alterations in Revised Version.

Ver. 23, read *concerning the way*. Ver. 24, read *brought no little business*. Ver 25, for *craft* read *business*. Ver. 27, read *our trade coming into disrepute*. For *despised*, read *made of no account, and that she should be deposed from her magnificence*. Ver. 29, read *with the confusion*. Ver. 31, read *chief officers of Asia*. Ver. 38, read *the courts are open, and there are pro-consuls*. For *implead*, read *accuse*. Ver. 39, read *in the regular assembly*.

Outline for Teaching.

Gather the teaching round the individuals set forward in this lesson.

I. *Demetrius*, or the blinding prejudice of worldly interests.

II. *Paul*, or the noble self-denial of the man of God.

III. *Alexander*, or the anxious endeavour to stand free of the unfortunate, and not share their peril.

IV. *Town-clerk*, or the power of a self-controlled man to sway an excited multitude.

Learn that popular excitements about religious things can never be trusted. Christ's kingdom is filled 'one by one,' and not by rushing crowds.

Learn that whatever forms opposition to Christ's kingdom may take, they do not permanently hinder its oncoming; the kingdom 'groweth secretly.'

Hymn.

A. Bonar's, 'Calm me, my God, and keep me calm, While these hot breezes blow.'

Illustrations.

SHRINES FOR DIANA.—'These shrines were, I doubt not, similar to some of those used in the East at this day. They are made of silver or gold, copper or brass. They are often formed into the shape of a *temple*, and hang in front of the person, being suspended from the neck by a string. Devotional motives prompt the people to this practice, as they are thus constantly reminded of the holy place; and possessing an emblem of the deity, they are under his protection. Sometimes the god is enclosed in a shrine which has a door to exhibit him to the admiring and confiding eyes of the beholder.'—*Roberts.*

As in the days of the apostles, so now, self-interest often leads men to oppose the truth. A missionary writes —'One man was very indignant on hearing the sin and folly of idol-worship exposed; the native brother who was speaking coolly replied, "I suppose you are a maker of images?" "Yes!" exclaimed a voice in the crowd, "he makes and sells them for four and eight annas a piece." "I thought so," said the native brother; "he is afraid lest any should be persuaded not to buy his images, that is the reason he is so angry with us." This remark excited such a general laugh at the idol-maker, that for shame he retired from the crowd and gave us no more trouble.'

No. 41. [G. T. Psa. lxxviii. 10.] May 25.

Broken Resolutions.

(Read Exod. xxxii. 1–14.)

Leading Idea.

It is easy to form good resolutions, but when the stress of life comes it is only too easy to break them. They should always be made in dependence on the grace and help of God.

Introduction.

To understand the conduct of the Israelites we must realize something of the surroundings of their life in Egypt. They must have been influenced by the prevailing idolatrous sentiments. The command to have no images or symbols of Jehovah was very strict, and must have greatly tried them.

Dr. C. Geikie gives the following account of the calf-associations of Egypt: — 'The sacred ox—Apis—of Memphis, close to Goshen, was one of the greatest of Egyptian gods: the incarnation of Osiris, and his most cherished emblem as the patron of agriculture. It was, indeed, worshipped under three names at different places—as Apis, Basis, and the black calf Mnevis, whose shrine was at On, almost in the midst of the Hebrew population. But of these three, Apis was the most famous. A calf, affirmed by the priests to show the mysterious markings which proved its divine birth, was brought on a sacred ship to Memphis, with great pomp, and conducted to a splendid palace-temple, where extensive courts and shady walks were provided for his pleasure, and hosts of menials attended to wait on him. He was allowed to drink only from one special well, and his food was as carefully chosen as if he had been really divine. Oxen were sacrificed to him, and he received the constant adoration of multitudes who came to worship or to consult him as an oracle.'

Recall the scene in which the people had so solemnly consecrated themselves to God, and promised obedience, which was the subject of one of our earlier lessons. *Josephus* has not preserved any record of this national act of apostacy. *Philo* speaks of the calf as an imitation of the idolatry of Egypt.

Explanations.

Ver. 1. **Delayed to come down**: forty days was a very long time, and it seemed impossible that Moses could have survived so long without food. **Unto Aaron**: it is usually forgotten that Hur was associated with Aaron in the charge of the people. He seems to have taken no action in this matter. **Up, make us gods**: this plural word must not be pressed. They wanted some visible symbols of Jehovah. Remember that the tabernacle and ark were not yet made, so the people had no representation of Jehovah save the pillar-cloud. In the absence of Moses the idolatrous instinct of the people came to the front. It seems that even the pillar-cloud had gone to rest on Sinai. *Dr. Geikie* says: 'They had no thought, apparently, of worshipping any other being than Jehovah, but wished to do so under the form of a familiar idol.' 'They required, like children, to have something to strike their senses. . . . They wished for some visible, material object as the symbol of the Divine presence, which should go before them as the pillar of fire had done' (*Jamieson*). **Wot**: old English for *know*. 2. **Break off**: the word suggests that these ear-rings were fixtures. 'It was not an Egyptian custom for young men to wear ear-rings, and the circumstance therefore seems to point out the "mixed rabble," who were chiefly *foreign* slaves, as the ringleaders in this insurrection.' Aaron seems to have devised this scheme to gain time, and to turn their minds from their scheme. He thought they would be quite unwilling to yield their jewellery. He had not the courage to meet the people's demand with a direct negative. 3. **People brake off**: the excitement they were under made a great sacrifice possible. The Egyptian rings, as seen on the monuments, were round massy plates of metal; so a great store of the precious material was collected by these gifts. 4. First the material was cast into a rough mould, and then finished with the graving tool. The order of the clauses in this verse has been inverted. **Thy gods**: better 'thy God.' 5. **Built an altar**:

for the offering of sacrifices. Having been carried away by the people, Aaron did not hesitate to go to wicked lengths of compliance. The sin of the people consisted in the breach of the *second*, not of the *first*, commandment. **Feast to the Lord**: *i.e.*, to Jehovah. This shows that no idea of forsaking Jehovah was in any one's mind. 6. **Rose up to play**: dancing and sports usually followed the sacrificial feasts of idolators, and these too often became indecent and immoral. 'The scene would probably have terminated, as the heathen orgies too often did, in the grossest sensualism, had not the descent of Moses from Sinai, and his appearance on the scene, put a stop to the unhallowed doings.' 7. **Get thee down**: as if the interview with Jehovah was to be abruptly ended. 8. **Quickly**: readily; at the first opportunity. 9. **Stiff-necked**: figure for self-willed, obstinate, difficult to manage. 10. **Let me alone**: compare Jacob's wrestling (Gen. xxxii. 24). **Of thee**: note how such an offer of personal aggrandisement must have tried the patriotism of Moses. 11. **Besought**: in the spirit of a true mediator. 14. **Repented**: carefully explain in what senses God may be said to *repent*.

Hymn.

Watts's, 'How sad our state by nature is! Our sin, how deep it stains!'

Outline for Teaching.

I. *The Request of the People.*

Show how it rested upon their idolatrous associations; how it showed their idolatrous tendency; and how an excuse for it was found in the long absence of Moses. Excuses can never excuse wrong-doing.

II. *The Weakness of Aaron.*

In not immediately and vigorously refusing the people's request, as being manifestly disobedient and wicked. He attempted a compromise, which is the resort of weak minds. Show how important to us is the power to say *No*.

III. *The Anger of Jehovah.*

At the insult offered to His majesty: at the disobedience of His commandments; and at the attempt to represent Him by a calf.

IV. *Moses's Intercession.*

See the devout earnestness in it; the self-abnegation of it; the triumphant success of it.

Warn against attempts in any sense to put pictures, images, rites, in the place of God. 'God is a spirit, and they that worship Him must worship Him in spirit and in truth.'

Illustrations.

SIN OF THE ISRAELITES.—'The Israelites at this commencement of their idolatry scarcely intended to forsake the wonderful Being that had led them thus far; for this calf of yesterday could never have been their leader, or God, during their wonderful exodus; it was, therefore, at least only a symbol of the great object of their worship. Surely, if so, that which was punished as idolatry in the Israelites cannot, however refined or ameliorated, be innocent in the Christian who, with his far more extended knowledge of the character of the Almighty, has infinitely less need of symbols, and types, and images, than those who were thus the subjects of the Almighty's just indignation.'—*Kalisch.*

'THE case is not that of a people educated in the knowledge of the true God suddenly falling into idolatry, but that of a people educated amidst idolatry, and who had doubtless become largely imbued with the spirit of idolatry before they were brought under the religious teaching which they received after Moses became their leader, suddenly and under peculiar circumstances of early and not wholly eradicated impressions. They still meant to worship Jehovah, but under a false and forbidden form; in this case they were following a lesson they had learned in Egypt, where the worship of Apis, under the form of a calf, prevailed. Nor have we any reason to suppose that the whole body of the people fell into this sin; on the contrary, as Moses found some still on the Lord's side, the presumption is that only a part of the people joined in this act of idolatry.'—*Rev. W. L. Alexander.*

AARON'S EXCUSE.—'What a silly and ridiculous subterfuge! He seems to insinuate that he only threw the metal into the fire, and that the calf came unexpectedly out, as if by mere acci-

dent. The Targum of Jonathan says that Satan entered into the calf, just like the popish legend of the falling of the shrine of our Lady of Loretto out of heaven. These legends come from the same quarter; Satan can provide more when necessary for his purpose. The one pretence that the Roman Catholics have for their idolatry in their image-worship is the part which the Pope, their head, plays in it. He as their high priest collects the ornaments of the people and makes an image, a crucifix, a madonna, etc. The people worship it, but the Pope says it is only to keep God in remembrance.'—*Dr. Adam Clarke.*

No. 42. [G. T. Ver. 7.] **May 25.**

Liberal Giving.

(Read 2 Cor. ix.)

Leading Idea.

A man's property, a man's talents, and a man's time, are all the Lord's, and he should show that he recognizes this by devoting a portion of each, wholly and directly, to God's services.

Introduction.

Explain the probable condition of many of the Christians at Jerusalem, through persecution, and the importance of attaining aid in their behalf from the churches founded among the Gentiles. 'By his care for the Jewish churches Paul proved that his sympathies were not alienated from his own nation by his interest in the Gentiles.

Explanations.

Ver. 1. **Ministering to the saints:** or collecting for the common fund now being raised for the distressed saints at Jerusalem. **Superfluous:** waste of time, because you are duly attending to that matter. He need not urge them to attend to it; he need only give some detailed directions in relation to it. 2. **Forwardness of your mind:** see his boasting, chap. viii. 24. By *Achaia* is meant Corinth, and perhaps Cenchrea. **A year ago:** *i.e.*, to send off the money. Paul understood that they were thus ready in advance with their contribution, but now he has some doubt whether they were quite keeping up to their word. He fears lest he should have 'mistaken the "will" that had shown itself for an actual readiness to send off the money whenever it was called for.' **Zeal:** the heartiness with which you took the matter up. 3. **Sent the brethren:** to receive the actual collection. 'He wanted the performances not to fall short of the promise. They must be found ready, their money collected' (compare 1 Cor. xvi. 2). **In vain:** not be duly supported by the facts. 'A tacit compliment softening the sharp monition.' 4. **Come with me:** at my next visit. **We:** observe how carefully Paul gives his counsels on this matter, so as not to cause needless offence. '*Ye* would naturally feel more for yourselves, than we, who boasted about you, should for you.' 5. **Make up beforehand:** get the amount collected in. **Of covetousness:** this it would appear to be, if you seemed unwilling actually to give the money, or if you gave only in a niggardly fashion. 6. **Soweth sparingly:** compare Gal. vi. 7, 8. 'The obvious meaning of the passage is that a man "reaps," *i.e.*, gains, the reward of God's favour and inward satisfaction, not according to the quantitative value of the thing given, except so far as that is an indication of character, but according to the spirit and temper in which he has given it.' 7. **Purposeth,** *etc.*: intelligently, wisely, generously, resolves. 'The full consent of the free will must go with the gift.' **Grudgingly:** as if the gift were forced out of him. **Necessity:** the mere obligation to do as others do, give according to his station, or to win people's respect. **Cheerful giver:** one who not only gives willingly, but is glad to give, makes the giving a real pleasure. In the Greek version Prov. xxii. 8, we read, 'God blesseth a cheerful man and a giver, and shall complete' (in a good sense) 'the incompleteness of his works.' 'Cheerfulness in visits of sympathy, in the daily offices of kindness, in the life of home, in giving instruction or advice—all come under the head of that which God approves and loves.' 8. **All grace:** all kinds, and all degrees. **All-sufficiency:** by reason of the adaptation of the grace to every point of your need. God's

givings are to be the standard for us. We should give in measures like those in which we have received. 9. Dispersed: understood that God's gifts to us are never for hoarding, always for using and spending. (Compare Psa. cxii. 9.) Righteousness: or *beneficences*, the evidence of his being righteous before God and man. Or the thought may be that, if a man uses his wealth well, God will be sure to keep him supplied. 12. This service: public service to the needs of the poor saints. For the troubles at Jerusalem from famine, lavish generosity, persecution, etc., see Acts ii. 44, 45; iv. 32; xi. 28. Read the next clause, 'overflows, by means of many thanksgivings, to God.' This comes about as explained in the following verse. 13. Professed subjection: literally, in your obedience to the confession of faith. 15. Unspeakable gift: that of His Son, which pledges the supply to us of all needful things. 'If we have received from God "His unspeakable gift," what great thing is it if we give a few perishing gifts for His sake?'

Alterations in Revised Version.

Ver. 2, read *has been prepared for a year ago.* Ver. 3, read *made void.* Ver. 5, read *your afore-promised bounty.* For *covetousness* read *extortion.* Ver. 11, for *bountifulness*, read *liberality;* for *causeth*, read *worketh.* Ver. 13, read *seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ.*

Hymn.

Boden's, 'Bright source of everlasting love, To Thee our souls we raise,' etc.

Outline for Teaching.

God's gift to us should inspire our gifts to others.

I. *God's gift; or salvation in Jesus Christ.*

II. *Salvation a Divine work.*

III. *Salvation demanding thanks.*

IV. *Salvation made the inspiration of our charity.*

V. *Salvation upholding the spirit of our charity.*

VI. *Salvation deciding the measure of our charity.*

Show how men *do* give. Show how men *should* give. More especially show how Christians should respond to their sense of God's goodness to them in His 'unspeakable gift.'

Illustrations.

CHEERFUL GIVERS.—Mrs. Graham, of New York, made it a rule to appropriate a tenth part of her earnings to be expended for pious and charitable purposes; she had taken a lease of two lots of ground in Greenwick Street, from the Corporation of Trinity Church, with the view of building a house on them for her own accommodation: the building, however, she never commenced, and by a sale which her son-in-law, Mr. Bethune, made of the lease in 1795 for her, she got an advance of one thousand pounds. So large a profit was new to her. 'Quick, quick,' said she, 'let me appropriate the tenth before my heart grows hard.' Fifty pounds of this money she sent to Mr. Mason, in aid of the funds he was collecting for the establishment of a theological seminary.

Missionary associations were formed among the converted islanders of the South Seas, to aid the London Missionary Society. The contributions consisted of oil, cotton, arrowroot, and swine. Such articles were subscribed *to buy money.* When an auxiliary association was formed at Huahine, the people were cautioned against making donations merely from a sense of constraint. Still a native brought a pig to the treasurer, Hautia, and throwing the animal down at his feet, said in an angry tone, 'Here is a pig for your society.' 'Take it back again,' replied Hautia, calmly; 'God does not accept angry pigs.' He then explained the objects of the society, and urged upon the consideration of the native the fact that 'The Lord loveth a cheerful giver.' The man was deeply chagrined at the unyielding refusal of the treasurer. In Tahiti, on a similar occasion, a person brought a quantity of cocoanut oil to Pomare in a like bad spirit, exclaiming, 'Here are five bamboos of oil—take them for your society.' 'No,' said the queen, 'I will not mix your angry bamboos with the missionary oil; take them away.'

No. 43. [G. T. Psa. cxxx. 4.] **June 1.**

Forgiveness.

(Read Exod. xxxiii. 1–23.)

Leading Idea.

God is ever 'merciful and gracious, slow to anger, and of great kindness.' 'To the Lord our God belong mercies and forgivenesses.' 'He waiteth to be gracious.'

Introduction.

Recall the scenes connected with the golden calf. Moses first of all destroyed the image, and punished the leaders in the rebellion. Then he went to God to intercede with Him on behalf of the people.

'In order to make an atonement for the people's sin, Moses, on the next day, re-ascended the Mount, and solemnly interceded with the Almighty on their behalf. Standing in the *gap* (Psa. cvi. 23) between a justly offended God and an erring nation, he offered, if no other way of forgiveness was possible, freely to surrender his own life, and to suffer the blotting out of his own name from God's book. Eventually his intercession prevailed. The Almighty promised that the nation should not be cut off, and that He would send His angel before them, who should lead them into the land promised to their forefathers.

'The announcement of Moses that their journey into the Promised Land was not to be suspended, but that Jehovah would not go up in their midst, was received by the people with much lamentation (chap. xxxiii. 4). Their sorrow was accepted as a sign of penitence, and Moses caused his own tent to be pitched at a long distance without the camp, and named it the *Tent*, or *Tabernacle of Meeting* (chap. xxxiii. 7). Then, accompanied only by Joshua, he passed through the long line of the people's tents, at the doors of which they stood and watched him; and, as he entered his own, the cloudy pillar, which hitherto had rested on the top of Sinai, descended, and the Lord conversed with Moses.'—*Maclear.* This is the point at which our lesson begins.

Explanations.

Ver. 9. **Tabernacle**: here simply tent; the tabernacle of worship was not at this time constructed. The descent of the Divine symbol to the tent of Moses was the solemn Divine approval of Moses before all the people. **Cloudy pillar**: which at once contained God, and shrouded Him from the gaze both of Moses and of the people. **Talked with Moses**: in a figure of speech, the 'cloudy pillar' is said to have 'talked with Moses.' Note that the words 'the Lord' are in italics, as not being in the original. 10. **Worshipped**: prostrated themselves; bowed low and reverently. **Tent-door**: or entrance. The tent opening was covered by a curtain. 11. **Face to face**: compare ver. 20. This is a figure of speech for nearness, confidence, close intimacy. For similar nearness to God, compare Isa. vi. 1–5; Ezek. i. 28. **Servant Joshua**: or minister, personal attendant. Note how Joshua's experiences with Moses helped to prepare him for his future work and responsibilities. 12. **Moses said**: this is some record of the conversation between Jehovah and Moses in Moses' tent. **Whom thou wilt send**: God had said *an angel*, but this could not satisfy Moses. He wanted to know who the angel was to be. **By name**: this expression always means, 'Thou hast a special favour towards me.' 'It implies a very high degree of Divine favour. God "knows by name" only those whom He greatly regards' (Isa. xliii. 1; xlix. 1). **Found grace**: illustrate by last clause of chap. xxxii. 10. 13. **Shew . . . way**: reveal to me Thy plans. Give some assurance on which I may depend. **Thy people**: for this plea compare Joshua's intercession (Josh. vii. 9), and the pleading in Ezekiel xxxvi. 22, 23. 14. **My presence**: better read, as Ewald suggests, 'Must my presence go with thee, and shall I give thee rest?' **Rest**: 'the common expression for the possession of the Promised Land' (Deut. iii. 20; Josh. i. 13, 15; xxii. 4; Heb. iv. 8). 15. **Thy presence**: *i.e.*, Thine own personal presence, as the witness of the covenant. Observe that 'with me' is in italics. Moses' anxiety is not as to whether God will be with him, but as to whether He will go with *the people*, according to His original promise. Only the continual presence of God Himself could assure their full

forgiveness. 16. **Separated**: distinguished from other nations. 17. **This thing also**: 'At length the promise is unambiguously given. Moses is rewarded for his importunity.' Illustrate from this what is meant by *importunity in prayer*. 18. **Shew me Thy glory**: from this request it clearly appears that Moses had not actually seen God. 'He craved for that "beatific vision" which is the final reward of them that are perfected in another world. God could not grant this request in full, for it is impossible so long as we are in the flesh that we should look on God and live. But He granted all that could be granted.' 'He asks now to behold the face of Jehovah in all its essential glory, neither veiled by a cloud, nor represented by an angel.' 19. **Goodness**: the glory of the Divine character and dealings could be revealed to his *mind*. God's merciful and gracious ways were brought to his recollection. **Name of the Lord**: which gathers up and expresses His glorious attributes. **To whom I will be**: *i.e.*, God will reserve His sovereign and independent rights. Compare Paul's visions and revelations of the Lord. 21. **Place by me**: this must have been on Sinai, up which Moses must have gone after the interview in the tabernacle. Observe how in this incident God is spoken of as if He were a *man*; his hand, face, back parts, etc. These are of course to be understood figuratively. Compare Elijah's vision (1 Kings xix. 9–13).

Hymn.

Mrs. Morris's, 'God of pity, God of grace, When we humbly seek Thy face,' etc.

Outline for Teaching.

I. *The Penitence of the People.*

Observe what were the signs and expressions of it.

II. *The Intercession of Moses.*

Note its unselfishness; the pleas he used; the importunity he showed. How he helps us to understand the intercession of Christ.

III. *The Forgiveness of God.*

Only realized when Moses won full restoring mercies.

IV. *The Personal Favour granted to Moses.*

Revelation of God's goodness. Unfolding of God's Name. Vision of something of God's glory.

Impress how still our great need is forgiveness; and how the exceeding great glory of God is shown in *this*—'He forgiveth all our iniquities.'

Illustrations.

'I KNOW THEE BY NAME.'—'This denotes personal favour towards those whose names are thus known. To be known by name to a grand person or king is still considered a distinction in the East. Thus Knox, in the history of his adventures in Ceylon, mentioned that when he desired the Cingalese to bring him rice for his daily food, they told him, as he was in favour with the king, that the great men of the court would see that his food was brought to him every day, without any trouble or anxiety on his part as to the cooking of it.'—*Kitto.*

THE DIVINE PRESENCE.—'I shall never forget,' said a young minister, 'the last words of my dear mother as I started from home to engage in business for myself. It was midnight. The family had remained up to make the last evening at home as pleasant as possible for the boy who was to go from them. The time for parting arrived. My mother came to me, and putting her arms around my neck, gave me a sweet kiss, and said in tones so full of sweetness, "My dear boy, live near to God." I shall never forget the sadness of that parting, the paleness of that dear face, the tenderness of that farewell embrace; but I remember them all, through the depth and force of that parting sentence, "My dear boy, live near to God."'

No. 44. [G. T. Gal. v. 1.] **June 1.**

Christian Liberty.

(Read Gal. iv. 1–16.)

Leading Idea.

Christian liberty is essentially this: freedom from the restraints of evil, liberty to do right.

Introduction.

The teacher may be prepared for this lesson by the following sketch of

the apostle's argument in this part of the Epistle. 'The function of the law was something temporary and transient. It was, as it were, a state of tutelage for mankind. The full admission to the privileges of the Divine patrimony was reserved for those who became personal followers of the Messiah. He was the Son of God, and those who cast in their lot wholly with him were admitted to a share in His Sonship. To go back to the old stage of ritual observance was pure retrogression. It was an unnatural exchange—a state of drudgery for a state of freedom. It was a reversal of the old patriarchal story—a preferring of Hagar and Ishmael for Isaac, the child of promise. The apostle cannot think that the Galatians will do this. He exhorts them earnestly to hold fast to their liberty, to hold fast to Christ, not to give up their high privilege of seeking righteousness by faith, and accepting it through grace, for any useless ordinance like circumcision. Yet the liberty of the Christian is far from meaning license. License proceeds from giving way to the impulses of the flesh, but these impulses the Christian has got rid of. His relation to Christ has brought him under the dominion of the Spirit of Christ. He is spiritual, not carnal; and to be spiritual implies, or should imply, every grace and every virtue.'—*Dr. Sanday.*

St. Paul's allusions to the condition of minors are not in strict accordance with either Jewish or Roman law.

Explanations.

Ver. 1. **Now I say**: an expression introducing a fuller explanation of the limitations under which the child is set, as contrasted with the personal liberty which the full-grown man may enjoy. **A child**: *i.e.*, under age—a minor. **Differeth . . . servant**: in respect of the matter of personal liberty, which is here treated of. Neither servant nor child have any possession of the property to use it at their pleasure; both may enjoy it, but it can only be at the master's and the father's will. **Lord of all**: as a mere matter of birthright. 2. **Tutors**: directing his personal conduct; guardians. **Governors**: managers of his estates; stewards. **Time appointed**: parents may give measures of authority to their sons, at any age, according as they find them worthy of trust. With us twenty-one is the adult age. But a father is not bound to give all his property over to his son when that son comes of age. 3. **We**: *i.e.*, we Jews. **Were children**: or like children, unfit for full trust, and so put under rules and laws. **In bondage**: set under regulation; like an animal kept in by a limited tether. **Elements**: or first beginnings of teaching. We begin to teach children what they must and must not do; so God's early revelations contained definite and precise commandments. They are said to be 'of the world' because they were so directly concerned with the senses, and with ritual, which appeals to the senses. 4. **Fulness of time**: when the Father judged the world to be *of age*, to have reached its manhood. When Christ came was the fulness of time. **Made of a woman**: or born of a woman. **Under the law**: or under the legal dispensation. The world came of age in Christ, its second Adam, or head. 5. **To redeem**: ransom, at the price of His death, from the condemnation of the law, and from the bondage and restraint which its severe discipline involved. **Adoption**: into the Messianic kingdom, of sons, of men, who may be trusted with liberty because a new spirit is in them. 6. **Because**: or, as a proof of it. **Spirit of His Son**: either the disposition and character of His Son; or, the Holy Spirit. **Abba**: meaning *father*. The word from which our word *Abbot* is taken. 7. **Servant**: in the sense of having all your actions ruled and ordered. **A son**: a full-grown son, who can be trusted to decide for himself, and to do right. **Heir of God**: one to whom Divine property may safely be entrusted. 8. **No gods**: this describes the earlier condition of the Gentile converts (1 Cor. x. 20). 9. **Known God**: as revealed *by* and *in* Jesus Christ. **Beggarly**: so called because, 'unlike the gospel, they were accompanied by no out-pouring of spiritual gifts and graces.' 'As if a master were to turn from advanced knowledge to A B C books.' 10. **Observe days, etc.**: all belonging to formal rules. Reference is to the Jewish

regulations of festivals, jubilees, etc. 11. Am afraid of you: lest it should turn out that you prove unfit for the liberty you have in Christ; lest you should fail to rise to the height of my teachings, which you have received. 12. As I am: *i.e.*, understand what the Christian liberty is as you see it in me. I am as ye: I don't belong to any other category so that you may not take me for your example. Injured me: perhaps in the sense of biassed me to write some new thing, or make too much of one side of truth. 13. Infirmity: bodily weakness or disease. Paul seems to have been detained in Galatia by illness. 14. Temptation: trial. Some think the reference may be to an unsightly inflammation of the eyes. As an angel: *i.e.*, with unbounded excitement and enthusiasm. 15. Own eyes: this expression suggests the disease was *ophthalmia*. 16. Enemy: such the Judaizing party represented him to be.

Alterations in Revised Version.

Ver. 1, read *bondservant*. Ver. 2, read *guardians and stewards*. For *time*, read *term*. Ver. 3, read *were held in bondage under the rudiments*. Ver. 4, for *made*, read *born*. Ver. 7, read *then an heir through God*. Ver. 9, read *that ye have come to know God*. For *elements*, read *rudiments*. Ver. 10, for *times*, read *seasons*. Ver. 11, read *ye did me no wrong*. Ver. 13, read *because of an infirmity*; read *the first, or former, time*. Ver. 14, read *that which was a temptation to you in my flesh*. Ver. 15, read *Where then is that gratulation of yourselves?*

Hymn.

Watts's, 'Shall we go on to sin, Because Thy grace abounds?'

Outline for Teaching.

Set the teaching under four divisions.

I. *The Child-time for Man.*

When he must be put under laws, rules, force, constraints.

II. *The Adult-time for Man.*

When he may be trusted to decide for himself what is right and good.

III. *The Child-time for the World.*

The Jewish dispensation with its elaborate rules and ritual.

IV. *The Adult-time for the World.*

These Christian days when, having the Spirit of Christ *in us*, we shall want to do what is right, and so may be, in a good sense, a 'law unto ourselves.'

Show that Christian liberty is righteousness and charity; the freedom to do what is *good* and what is *kind*.

Illustration.

Zeal for Good.—The footway from Hampton Wick, through Bushey Park, to Kingston-on-Thames, had been for many years shut up to the public. An honest shoemaker, Timothy Bennett, of the former place, consulted an attorney upon the practicability of recovering this road for the public good, and the probable expense of a legal process for that purpose. Said Timothy, 'I have seven hundred pounds, and I should be willing to give up the awl, that great folks might not keep the upper leather wrongfully.' The lawyer informed him that no such sum would be necessary to try the right. 'Then,' said the worthy shoemaker, 'as sure as soles are soles I'll stick to them to the last.' Lord Halifax, the then Ranger of Bushey Park, was immediately served with the regular notice of action; upon which his lordship sent for Timothy, and on his entering the lodge his lordship said, with some warmth, 'And who are you that has the assurance to meddle in this affair?' 'My name, my lord, is Timothy Bennett, shoemaker, of Hampton Wick. I remember, an't please your lordship, to have seen, when I was a young man sitting at work, the people cheerfully pass by my shop to Kingston market; but now, my lord, they are forced to go round about, through a hot sandy road, ready to faint beneath their burden; and I am unwilling to leave the world worse than I found it. This, my lord, I humbly represent, is the reason why I have taken this work in hand.' 'Begone,' replied his lordship; 'you are an impertinent fellow!' However, upon mature reflection, his lordship, convinced of the equity of the claim, began to compute the shame of a defeat by a shoemaker, and desisted from his opposition, notwithstanding the opinion of the Crown lawyers, and reopened the road.

THE DESK.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS.

Afternoon Series.

'*Thanks be to God, which giveth us the victory through our Lord Jesus Christ.*'—1 Cor. xv. 50–58.

Speaking about death, the apostle refers to the *sting* of it, and to the *strength* of that which is its sting.

I. *Christ's victory over death for Himself.*

Over (*a*) the strength, which is law, by His perfect obediences; (*b*) the sting, which is the penalty of suffering, and the burdened sense of sin *on* Him. By His submission and acceptance; (*c*) the thing itself. To Christ death was only the 'Hands of the Father.'

II. *Christ's victory over death in us.*

Over (*a*) strength, by giving us grace unto obedience of law; (*b*) sting, by the sense of pardon and spirit of submission; (*c*) thing itself, by changing death into *Israfil*; by taking away fear; by shedding on the present the light of the future.

'*Ye ought to be quiet, and to do nothing rashly.*'—Acts xix. 36.

Describe the scene.

I. *Helplessness of the Excited.*

Some shouted because they were excited; others to raise excitement; yet others did not know why they shouted.

Show danger of being carried away with excitement. Illustrate the dreadful things done by excited mobs, as in the French Revolution, Commune, &c.

Show the evil of the common proverb, *Vox populi vox Dei*, 'The voice of the people is the voice of God.'

II. *Strength of the Calm.*

Master of their own powers.

Master of the circumstances in which placed.

Master of other people.

Give instances of power calm men have had in calming excited mobs: Lamartine, etc.

Show what an example of the calmness of self-command our Lord Jesus was.

'*God loveth a cheerful giver.*'—2 Cor. ix. 7.

Make point of address to show what there is in *giving* that helps to make us *cheerful, joyful.*

Illustrate from those of the following items that prove suggestive.

1. Joy in feeling sympathy.
2. Joy of helping another.
3. Joy of giving up our own for others' sakes.
4. Joy in the hope of the good we may do.
5. Joy in the sense of being found faithful by God.
6. Joy in the thought that we may inspire others by our example.
7. Joy in the gratitude which we may inspire.
8. Joy in the feeling that when we give we are a little like God and Christ.

Giving *with a smile* is the ideal giving.

'*Stand fast, therefore, in the liberty wherewith Christ hath made us free.*'—GAL. v. 1.

Point to illustrate: the dangers of liberty until we have well learned how to use it.

Illustrate what liberty would be to (*a*) an untrained animal, *e.g.*, a dog; (*b*) to a boy or girl; (*c*) to an ignorant man; (*d*) to a self-indulgent man; (*e*) to one born and brought up in vice; (*f*) to an educated man; (*g*) to a Christian man.

A quaint but suggestive saying of an old divine may suggest a closing application:—

'They tell me that a Christian man may *do what he likes*. So he may. But, then, if he is really a Christian man, he has *a fresh set of likes*, and only likes what God likes for him.'

The essence of the advice to give the children, and ourselves, is this: 'Be not conformed to this world, but be ye *transformed by the renewing of your mind*.'

JOTTINGS.

SYMBOLIC MEANING OF THE EAST.—'The East is the quarter that is especially connected with the *glory* of the God of Israel. "Afterward he brought me to the gate, even the gate that looketh toward the east: and behold *the glory* of *the God of Israel* came from the way of the east, and His voice was like a noise of many waters, and the earth shined with His glory" (Ezek. xliii. 1, 2). The east wind also is continually mentioned in the Scripture as that which withereth and drieth up the powers of nature. "An east wind shall come—the wind of the Lord shall come up from the wilderness, and His spring shall become dry, and His fountain shall be dried up" (Hos. xiii. 15). If the north directs our thoughts to the searching power of the Divine holiness, which is as light, the east directs us to the unearthly glory, in the presence of which unaided nature cannot stand. Light may search, but glory withers or consumes.'—'*Thoughts on Leviticus*,' *by B. W. Newton.*

WILDERNESS OF SIN.—'If we proceed from Elim some distance along the sea, and then turn more to the south-east, we arrive, after three days' journey, at one of the most beautiful valleys which those regions contain, much frequented by the Bedouins on account of its rich pasture. In no part of the peninsula are the tamarisks found so abundantly, and in the south portion of the valley they form a dense forest. The whole wilderness towards Sinai is called Sin, and this one particular place in that region appears to have received the same name, just as Moab is the name both of a town and of a province.'—*Kalisch.*

MANNA.—'In the month of June it drops from the tamarisk thorns upon the fallen twigs and leaves; it is collected before sunrise, but it dissolves as soon as the sun shines upon it. After being cleaned, the Arabs boil and strain it, and put it into leather skins. In this way they preserve it till the next year, when they use it as they do honey to pour over their unleavened bread, or to dip their bread into. It is found only in years when copious rains have fallen, and never acquires that degree of hardness to allow of its being pounded in the same season in which the Arabs gather it.'—*Knight.*

The Religious Tract Society's List.

NEW AND RECENT BOOKS.

Just Published.

The History of Protestant Missions in India from their Commencement in 1706 to 1882. By the Rev. M. A. SHERRING, M.A., LL.B. Newly revised and brought down to date. By the Rev. E. STORROW, formerly of Benares. With four Maps. Crown 8vo. 6s. cloth boards.

The only complete sketch of the History and present state of Protestant Missions in India. Mr. Sherring's work has been carefully revised, and the latest information about the work carried on by all the different societies added by Mr. Storrow. The maps will be found on examination the best that have yet appeared, showing the various agencies at work at each station. The book is enriched by copious tables of statistics, and a very full index.

Just Published.

Shadows. Scenes in the Life of an Old Arm-Chair. By Mrs. O. F. WALTON, Author of "Peep Behind the Scenes," "Saved at Sea," "Christie's Old Organ," etc. Illustrated. Imperial 16mo. 4s. cloth boards, gilt edges.

A new story by this widely-known writer. The pathos of the story is very tender and powerful, and the incidents are worked out in a masterly way.

Just Published.

Sunflowers. A Story of To-day. By G. C. GEDGE. With four Illustrations. Crown 8vo. 3s. 6d. cloth boards.

This is the first of a series of books intended for adults rather than children. Large numbers of young people, as well as readers of older growth, give up much of their time to fiction. In this series an attempt will be made to supply books which shall not only interest as well-written stories that afford studies of character and descriptions of events and scenes likely to rivet the attention, but which shall also stimulate the serious thought, and develope the better nature of those into whose hands they fall. Other volumes will soon be published.

Just published.

Life's Pleasure Garden ; or, The Conditions of a Happy Life. By W. HAIG MILLER, Author of "The Mirage of Life," "The Culture of Pleasure," etc. With fine Illustrations by M. E. EDWARDS, BARNARD, WHYMPER, and others. Crown 8vo. 3s. 6d. cloth boards.

This volume teaches, in a very interesting way, how to secure abiding happiness. It abounds in anecdote, and is richly illustrated.

The Wycliffe Quincentenary, 1884.

Life and Times of Wycliffe. New Edition of "The Morning Star of the Reformation," with Portrait, Illustrations, and facsimile of Wycliffe's Bible. Crown 8vo. 2s. 6d. cloth boards, gilt edges.

Wycliffe Anecdotes. Compiled by the Rev. S. G. GREEN, D.D. Uniform with the "Luther Anecdotes." Portrait and Illustrations. 16mo. 1s. 6d. cloth boards.

John Wycliffe : The First of the English Reformers. By the Rev. S. G. GREEN, D.D. New Biographical Series, No. 6. One Penny, or 8s. per 100.

The Teaching of Wycliffe on some of the Chief Doctrines of Christianity. By the Rev. J. RADFORD THOMSON, M.A. Crown 16mo. Book Tract, No. 88. 3s. 6d. per 100.

The Morning Star of the Reformation. A Sketch of John Wycliffe. Narrative Tract, No. 1328. 4s. per 100.

Our English Bible : its Translations and Translators. By the Rev. JOHN STOUGHTON, D.D. Engravings. Imperial 16mo., 6s. cloth boards.

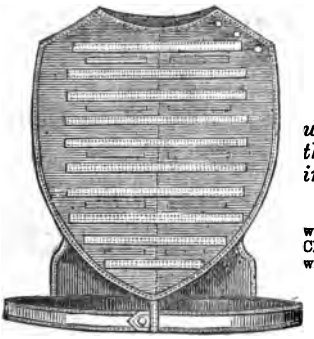
The Lollards ; or Some Account of the Witnesses for the Truth in Great Britain from A.D. 1400 to A.D. 1546; with a Brief Notice of Events connected with the Early History of the Reformation. Illustrated. 12mo, 3s. cloth boards.

Broadsheet—John Wycliffe : The First of the Reformers. One Halfpenny, or 3s per 100.

Visitors to London during the May Meetings should call at the RELIGIOUS TRACT SOCIETY'S RETAIL DEPÔT.

LONDON: 65, ST. PAUL'S CHURCHYARD (Opposite the Northern Entrance to the Cathedral), and 164, PICCADILLY.

DARLOW & CO.'S



MAGNETINE
LUNG INVIGORATORS,
25s., 30s., and 35s.

The magnetic influence of this appliance, which penetrates the tubes and tissues of the Lungs, has in many cases given almost immediate relief, and effected rapid cures.

On the 3rd October, 1883, the Rev. J. CHARLESWORTH writes:—"Will you be good enough to forward one of your Chest Protectors? I have worn one during several winters, with great benefit."

Pamphlets Post Free.

443, STRAND, LONDON.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE are effectually cured without the aid of the lancet or knife, by

E. Burgess's Lion Ointment and Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from **E. BURGESS**, removed to 117, High Holborn, and Kingsgate Street, London, W.C.

HOLLOWAY'S PILLS

THIS FAMOUS FAMILY MEDICINE

Is a Certain Cure for all Disorders of the LIVER, STOMACH AND BOWELS. A Great PURIFIER of the BLOOD; a Powerful Invigorator of the System, in cases of WEAKNESS AND DEBILITY, and is unequalled in Female Complaints.

VALUABLE HOUSEHOLD MEDICINE.

WHELPTON'S VEGETABLE PURIFYING PILLS. TRADE MARK.

ESTABLISHED 1835.

BY THE USE OF WHICH

DURING UPWARDS OF FORTY YEARS

MANY THOUSANDS OF CURES HAVE BEEN EFFECTED.

Numbers of which cases had been pronounced INCURABLE! The numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS; also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being A DIRECT PURIFIER OF THE BLOOD and other fluids of the body. Many persons have found them of great service both in relieving and preventing SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints. Sold in boxes, price 7½d., 1s 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London, and by all Chemists and Medicine Vendors at Home and Abroad. Sent free by post in the United Kingdom for 8, 14, or 33 stamps.

IMPORTANT FAMILY MEDICINE.

TRADE MARK.

CAMOMILE PILLS,

THE

MOST CERTAIN PRESERVER OF HEALTH,

A MILD, YET SPEEDY, SAFE, AND

EFFECTUAL AID IN CASES OF INDIGESTION

AND ALL STOMACH COMPLAINTS,

AND, AS A NATURAL CONSEQUENCE,

PURIFIER OF THE BLOOD AND SWEETENER OF THE WHOLE SYSTEM.

INDIGESTION is a weakness or want of power of the digestive juices in the stomach to convert what we eat and drink into healthy matter for the proper nourishment of the whole system. It is caused by everything which weakens the system in general, or the stomach in particular. From it proceed nearly all the diseases to which we are liable; for it is very certain that if we could always keep the stomach right we should only die by old age or accident. Indigestion produces a great variety of unpleasant sensations; amongst the most prominent of its miserable effects are a want of, or an inordinate appetite, sometimes attended with a constant craving for drink, a distension or feeling of enlargement of the stomach, flatulency, heartburn, pain in the stomach, acidity, unpleasant taste in the mouth, perhaps sickness, rumbling noise in the bowels; in some cases of depraved digestion there is nearly a complete disrelish for food, but still the appetite is not greatly impaired, as at the stated period of meals persons so afflicted can eat heartily, although without much gratification; a long train of nervous symptoms are also frequent attendants, general debility, great languidness, and incapacity for exertion. The minds of persons so afflicted frequently become irritable and desponding, and great anxiety is observable in the countenance; they appear thoughtful, melancholy, and dejected, under great apprehension of some imaginary danger, will start at any unexpected noise or occurrence, and become so agitated that they require some time to calm and collect themselves; yet for all this the mind is exhilarated without much difficulty; pleasing events, society, will for a time dissipate all appearance of disease; but the excitement produced by an agreeable change vanishes soon after the cause has gone by. Other symptoms are, violent palpitations, restlessness, the sleep disturbed by frightful dreams and startings, and affording little or no refreshment; occasionally there is much moaning, with a sense of weight and oppression upon the chest, nightmare, &c.

It is almost impossible to enumerate all the symptoms of this first invader upon the constitution, as in a hundred cases of *Indigestion* there will probably be something peculiar to each; but be they what they may, they are all occasioned by the food becoming a burden rather than a support to the stomach; and in all its stages the medicine most wanted is that which will afford speedy and effectual assistance to the digestive organs, and give energy to the nervous and muscular systems—nothing can more speedily, or with more certainty, effect so desirable an object than *Norton's Extract of Camomile Flowers.* The herb has from time immemorial been highly esteemed in England as a grateful anodyne, imparting an aromatic bitter to the taste and a pleasing degree of warmth and strength to the stomach; and in all cases of indigestion, gout in the stomach, windy colic, and general weakness, it has for ages been strongly recommended by the most eminent practitioners as very useful and beneficial. The great, indeed only, objection to its use has been the large quantity of water which it takes to dissolve a small part of the flowers and

which must be taken with it into the stomach. It requires a quarter of a pint of boiling water to dissolve the soluble portion of one drachm of Camomile Flowers; and when one or even two ounces may be taken with advantage, it must at once be seen how impossible it is to take a proper dose of this wholesome herb in the form of tea; and the only reason why it has not long since been placed the very first in rank of all restorative medicines is, that in taking it the stomach has always been loaded with water, which tends in a great measure to counteract, and very frequently wholly to destroy, the effect. It must be evident that loading a weak stomach with a large quantity of water, merely for the purpose of conveying into it a small quantity of medicine, must be injurious; and that the medicine must possess powerful renovating properties only to counteract the bad effects likely to be produced by the water. Generally speaking, this has been the case with Camomile Flowers, a herb possessing the highest restorative qualities, and when properly taken, decidedly the most speedy restorer, and the most certain preserver of health.

NORTON'S CAMOMILE PILLS are prepared by a peculiar process, accidentally discovered, and known only to the proprietor, and which he firmly believes to be one of the most valuable modern discoveries in medicine, by which all the essential and extractive matter of more than an ounce of the flowers is concentrated in four moderate-sized pills. Experience has afforded the most ample proof that they possess all the fine aromatic and stomachic properties for which the herb has been esteemed; and, as they are taken into the stomach unencumbered by any diluting or indigestible substance, in the same degree has their benefit been more immediate and decided. Mild in their operation and pleasant in their effect, they may be taken at any age, and under any circumstances, without danger or inconvenience. A person exposed to cold and wet a whole day or night could not possibly receive any injury from taking them, but, on the contrary, they would effectually prevent a cold being taken. After a long acquaintance with and strict observance of the medicinal properties of *Norton's Camomile Pills*, it is only doing them justice to say, that they are really the most valuable of all TONIC MEDICINES. By the word tonic is meant a medicine which gives strength to the stomach sufficient to digest in proper quantities all wholesome food, which increases the power of every nerve and muscle of the human body, or, in other words, invigorates the nervous and muscular systems. The solidity or firmness of the whole tissue of the body, which so quickly follows the use of *Norton's Camomile Pills*, their certain and speedy effect in repairing the partial dilapidations from time or intemperance, and their lasting salutary influence on the whole frame, is most convincing, that in the smallest compass is contained the largest quantity of the tonic principle, of so peculiar a nature as to pervade the whole system, through which it diffuses health and strength sufficient to resist the formation of disease, and also to fortify the constitution against contagion; as such their general use is strongly recommended as a preventative during the prevalence of malignant fever or other infectious diseases, and to persons attending sick-rooms they are invaluable, as in no one instance have they ever failed in preventing the taking of illness, even under the most trying circumstances.

As **Norton's Camomile Pills** are particularly recommended for all stomach complaints or indigestion, it will probably be expected that some advice should be given respecting diet, though after all that has been written upon the subject, after the publication of volume upon volume, after the country has, as it were, been inundated with practical essays on diet as a means of prolonging life, it would be unnecessary to say more, did we not feel it our duty to make the humble endeavour of inducing the public to regard them not, but to adopt that course which is dictated by nature, by reason, and by common sense. Those persons who study the wholesomes, and are governed by the opinion of writers on diet, are uniformly both unhealthy in body and weak in mind. There can be no doubt that the palate is designed to inform us what is proper for the stomach, and of course that must best instruct us what food to take and what to avoid; we want no other adviser. Nothing can be more clear than that those articles which are agreeable to the taste were by nature intended for our food and sustenance, whether liquid or solid, foreign or of native production; if they are pure and unadulterated, no harm need be dreaded by

their use; they will only injure by abuse. Consequently, whatever the palate approves, eat and drink always in moderation, but never in excess; keeping in mind that the first process of digestion is performed in the mouth, the second in the stomach; and that, in order that the stomach may be able to do its work properly, it is requisite the first process should be well performed; this consists in masticating or chewing the solid food, so as to break down and separate the fibres and small substances of meat and vegetable, mixing them well, and blending the whole together before they are swallowed; and it is particularly urged upon all to take plenty of time to their meals and never eat in haste. If you conform to this short and simple, but comprehensive advice, and find that there are various things which others eat and drink with pleasure and without inconvenience, and which would be pleasant to yourself only that they disagree, you may at once conclude that the fault is in the stomach, that it does not possess the power which it ought to do, that it wants assistance, and the sooner that assistance is afforded the better. A very short trial of this medicine will best prove how soon it will put the stomach in a condition to perform with ease all the work which nature intended for it. By its use you will soon be able to enjoy, in moderation, whatever is agreeable to the taste, and unable to name one individual article of food which disagrees with or sits unpleasantly on the stomach. Never forget that a small meal well digested affords more nourishment to the system than a large one, even of the same food, when digested imperfectly. Let the dish be ever so delicious, ever so enticing a variety offered, the bottle ever so enchanting, never forget that temperance tends to preserve health, and that health is the soul of enjoyment. But should an impropriety be at any time, or ever so often committed, by which the stomach becomes overloaded or disordered, render it immediate aid by taking a dose of *Norton's Camomile Pills*, which will so promptly assist in carrying off the burden thus imposed upon it, that all will soon be right again.

It is most certainly true that every person in his lifetime consumes a quantity of noxious matter, which if taken at one meal would be fatal: it is these small quantities of noxious matter, which are introduced into our food, either by accident or wilful adulteration, which we find so often upset the stomach, and not unfrequently lay the foundation of illness, and perhaps final ruination to health. To preserve the constitution, it should be our constant care, if possible, to counteract the effect of these small quantities of unwholesome matter; and whenever, in that way, an enemy to the constitution finds its way into the stomach, a friend should immediately be sent after it, which would prevent its mischievous effects, and expel it altogether; no better friend can be found—no, none which will perform the task with greater certainty, than NORTON'S CAMOMILE PILLS. And let it be observed, that the longer this medicine is taken the less it will be wanted, and it can in no case become habitual, as its entire action is to give energy and force to the stomach, which is the spring of life, the source from which the whole frame draws its succour and support. After an excess of eating or drinking, and upon every occasion of the general health being at all disturbed, these PILLS should be immediately taken, as they will stop and eradicate disease at its commencement. Indeed, it is most confidently asserted that, by the timely use of this medicine only, and a common degree of caution, any person may enjoy all the comforts within his reach, may pass through life without an illness, and with the certainty of attaining a healthy OLD AGE.

On account of their volatile properties, they must be kept in bottles; and if closely corked their qualities are neither impaired by time nor injured by any change of clime whatever. Price 13½d. and 2s. 9d. each, with full directions. The large bottle contains the quantity of three small ones, or PILLS equal to fourteen ounces of CAMOMILE FLOWERS.

Sold by nearly all respectable Medicine Vendors.

Be particular to ask for "NORTON'S PILLS," and do not be persuaded to purchase an imitation.

A CLEAR COMPLEXION ! ! !

GODFREY'S

EXTRACT OF ELDER FLOWERS

IS strongly recommended for Softening, Improving, Beautifying, and Preserving the SKIN, and giving it a blooming and charming appearance. It will completely remove Tan, Sunburn, Redness, &c., and by its Balsamic and Healing qualities render the skin soft, pliable, and free from dryness, &c., clear it from every humour, pimple, or eruption; and by continuing its use only a short time, the skin will become and continue soft and smooth, and the complexion perfectly clear and beautiful.

Sold in Bottles, price 2s. 9d., by all Medicine Vendors and Perfumers.

STEEDMAN'S

SOOTHING POWDERS

FOR CHILDREN CUTTING TEETH.

THE value of this Medicine has been largely tested in all parts of the world and by all grades of society for upwards of fifty years.

Its extensive sale has induced spurious imitations, in some of which the outside Label and the coloured Paper enclosing the Packet of Powders so closely resemble the Original as to have deceived many Purchasers. The Proprietor therefore feels it due to the Public to give a special caution against such imitations.

All purchasers are therefore requested carefully to observe that the words "JOHN STEEDMAN, Chemist, Walworth, Surrey," are engraved on the Government Stamp affixed to each Packet, in White Letters on a Red Ground, without which none are genuine. The name STEEDMAN is spelt with *two EE's*.

Prepared ONLY at Walworth, Surrey, and Sold by all Chemists and Medicine Vendors, in Packets, 1s. 1½d. and 2s. 9d. each.

BROOKS' MACHINE COTTONS.

A CERTIFIED AGENT IN EVERY TOWN.

NURSE EDDA'S
WONDERFUL
BABY SOOTHER.

THIS unequalled remedy is entirely free from any Opiates or noxious or strong acting Medicine; its effect is instant in relieving Infants from GRIPES, WIND, COLIC, &c. It is guaranteed a simple, harmless Medicine. No one in charge of a Baby should be without it; have it ready in the house.
Price 1s. *per Bottle at all Chemists, or free by Parcels Post; same Price,* 12 *Stamps, to*
THOS. KEATING, Chemist, St. Paul's, London.

KEATING'S WORM TABLETS.

NEARLY all children suffer from Worms; if suspected do not wait, you can with ease cure the child; this remedy is sure to cure; safe to use (has no effect except on Worms). *Tins,* 1s. 1½d., *at all Chemists.*

KEATING'S POWDER

DESTROYS BUGS, FLEAS, MOTHS, BEETLES

Sold in Tins 6d 1/- & 2/6

The

Willcox and Gibbs

"AUTOMATIC"

Silent Sewing Machine.

The very highest Excellence in every respect: in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid and Free of all Cost, for a Month's Trial at Home. List Post Free.

Willcox and Gibbs Sewing Machine Co.,
150, Cheapside, and 135, Regent Street, W., London;

10, Cross Street, Manchester; 115, Hope Street, corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.

A Certified Agent in every Town.

REMEMBER **LAMPLOUGH'S** EFFERVESCING

PYRETIC SALINE

AND HAVE IT IN YOUR HOUSES.

It is most invigorating, vitalizing, and refreshing. Gives instant relief in Headaches, Sea or Bilious Sickness, and quickly cures the worst form of Eruptive or Skin complaints. The various diseases arising from Climatic causes, Constipation, the Liver, or Blood impurities, Inoculation, the results of breathing air infected with Fever, Measles, or SMALLPOX, are frequently prevented, and these diseases cured by its use.

Any person who has already Smallpox should take it, and be kept in a cool and darkened room to prevent its leaving any trace on the features.

The numerous statements and letters relating to its marvellous effect, as a positive cure in TYPHUS, SCARLET FEVER, SMALLPOX, and other BLOOD POISONS, are most remarkable, and are painfully suggestive of great neglect whenever the PYRETIC SALINE is not employed in these diseases.

"It furnishes the Blood with its lost Saline constituents."—DR. MORGAN, M.D., &c.

The late DR. TURLEY states in his letters and lectures—"I found it act as a specific, in my practice and family, in the worst form of Scarlet Fever, NO OTHER Medicine being given."

CAUTION.—The great reputation of this remedy having called forth spurious imitations, whose only merit is a transposition of the words of my label and wrappers, without any of the *health-restoring properties*, it is needful to observe my **Name and Trade Mark** as above on a **buff-coloured wrapper**, without which the Saline cannot be genuine.

I have again applied for and obtained a Perpetual Injunction, with Costs, against a Chemist in Manchester.

Sold by all Chemists in Patent Glass-stoppered Bottles, at 2s. 6d., 4s. 6d., 11s., and 21s. each.

LAMPLOUGH'S CONCENTRATED LIME-JUICE SYRUP,

A perfect Luxury; forms, with the addition of Pyretic Saline, a most delicious and invigorating beverage, particularly for Total Abstainers, the Delicate, and Invalid. *Most Chemists sell the above with the Pyretic Saline. In Patent glass-stoppered Bottles, at 2s. and 4s. 6d. each.*

H. LAMPLOUGH, 13, HOLBORN HILL, LONDON, E.C.

FIVE GOLD MEDALS

BORWICK'S BAKING POWDER

FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard

Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores in 1d. and 2d. packets, and 6d. and 1s. tins.

JAMES' DOME BLACK LEAD.

CLEAN! NO DUST!!

The DOME BLACK LEAD differs from the ordinary kinds in the following IMPORTANT POINTS—

It is manufactured only from selected materials of the BEST QUALITY, and being prepared by a special process, it not only POLISHES QUICKLY, but also adheres at once to the stove or grate, thereby AVOIDING INJURY TO THE FURNITURE from dust.—Sold by Grocers.

For Excellence of Quality **GOLD MEDAL** For Cleanliness in Use

E. JAMES & SONS, SOLE MAKERS **PLYMOUTH.**

BRYANT & MAY'S MATCHES

Unwin Brothers, St. Martha Printing Works, Chilworth, Surrey.

No. 6. June, 1884.

THE TEACHERS' STOREHOUSE AND TREASURY

Of Material for Working Sunday-School Teachers.

CONTENTS.

	PAGE
The Work.	
A Teacher's Reading and Reading Habits	121
Advice on the Art of Questioning	123
The Book.	
Notes of Bible Lectures	125
The Bible a Divine Work	127
The Class.	
Nos. 45-54. June 8th-July 6th	128
Reviews	144

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

ONE PENNY

ELLIOT STOCK'S NEW CATALOGUES.

A CATALOGUE OF REWARD AND PRIZE BOOKS FOR SCHOOLS, from 6d. to 7s. 6d., carefully selected and arranged according to prices.

A CATALOGUE OF HANDSOMELY-BOUND BOOKS, suitable for Presentation, bound in calf, morocco, &c.

A CATALOGUE OF BIBLES, in plain and handsome bindings, for presents, at very reasonable prices.

Either of the above will be sent post free for 1 stamp.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

PAGE WOODCOCK'S WIND PILLS

GOOD for the cure of Wind on the Stomach.
GOOD for the cure of Indigestion.
GOOD for the cure of Sick Headache.
GOOD for the cure of Heartburn.
GOOD for the cure of Biliousness.
GOOD for the cure of Liver Complaint.
GOOD for the cure of ALL COMPLAINTS arising from a disordered state of the STOMACH, BOWELS, or LIVER.

They are sold by all Medicine Vendors, in boxes at 1s. 1½d., 2s. 9d., and 4s. 6d. each; or, should any difficulty occur, enclose 14, 33, or 54 stamps, according to size, to PAGE D. WOODCOCK, High Street, Lincoln, and they will be sent free by return of post.

"FOR THE BLOOD IS THE LIFE."

CLARKE'S WORLD-FAMED BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity, 11s. each, of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

Just Published; New and Cheaper Edition, 5s., post free.

THE NEW CYCLOPÆDIA OF ILLUSTRATIVE ANECDOTE

MORAL AND RELIGIOUS.

CONTAINING A VAST COLLECTION OF AUTHENTIC ANECDOTES, OLD AND NEW, ON A WIDE RANGE OF SUBJECTS, CLASSIFIED AND ARRANGED FOR READY REFERENCE, AND DESIGNED FOR THE USE OF MINISTERS, TEACHERS, AND THE FAMILY CIRCLE.

This Work is a collection of Anecdotes illustrative of the great subjects which form the basis of all Christian Teaching, Scripture Truth, and Christian Life. The Anecdotes are varied in style, character, and treatment, and are gathered from all available fields, both ancient and modern, the best writings of all denominations being laid under contribution to furnish material for its completion; while great care has been taken to avoid such anecdotes as are to be found in other collections—also to exclude those which are from their age inappropriate, or from their frequent use inadmissible.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

DEAFNESS CURED BY REV. E. J. SILVERTON.

SILVERTON'S PATENT PILLS, absolute cure for Indigestion, Wind in the Stomach and Nervous Headache. Price 1/1½ and 2/9 per box, of all Chemists.

BOOK SENT 2 STAMPS. Imperial Buildings, Ludgate Circus, London, E.C.

SPECIALLY USEFUL BOOKS FOR TEACHERS.

In crown 8vo, handsomely bound, price 5s. each volume, post free.

THE

BIBLICAL MUSEUM:

A Complete Commentary on the Holy Scriptures on an Original Plan. Consisting of Notes—Critical, Homiletic, and Illustrative—of the Holy Scriptures. By the Rev. JAMES COMPER GRAY, Author of "Topics for Teachers."

THE BIBLICAL MUSEUM may be briefly described as a commentary on the Scriptures on an entirely new and original plan; the object being to place in the hands of the reader the latest results of the modern scholarship, the best and most appropriate illustrative matter, and the most efficient homiletic analysis of each text in the most condensed form, and at the lowest possible price consistent with the vast outlay that the production has necessarily involved.

Every verse or group of verses in the BIBLICAL MUSEUM is elucidated by five distinct classes of Notes:

1. Brief and suggestive EXPLANATORY HINTS, in which both the letter and the spirit of the sacred text have a careful and very full elucidation.
2. HOMILETIC ANALYSES, taken from the discourses of eminent divines of all countries and churches.
3. AUTHENTIC ANECDOTES and ILLUSTRATIVE QUOTATIONS from standard writers, added to each verse.
4. ARCHÆOLOGICAL NOTES and derivation of old Bible words with illustrations of their use; APHORISMS and other quotations to serve the purpose of secular or theological side-lights, and to suggest ideas upon the passage under notice.
5. SCRIPTURE REFERENCES and Parallel Passages, which interpret Scripture by Scripture.

NEW TESTAMENT. Vols. I. Matthew and Mark.—II. Luke and John.—III. Acts and Romans.—IV. Corinthians.—V. Hebrews to Revelation, and Index.

OLD TESTAMENT. Vols. I. Genesis and Exodus.—II. Leviticus to Deuteronomy.—III. Joshua to Samuel II.—IV. Kings and Chronicles.—V. Ezra to Job.—VI. Psalms.—VII. Proverbs to Song of Solomon.—VIII. Isaiah.—IX. Jeremiah and Ezekiel.—X. Minor Prophets, and Index.

The Work has two very full Indexes of Anecdotes and of subjects, by means of which its vast stores of information are placed at the reader's use for immediate use.

In Two Vols., with 200 Illustrations and eight well-executed Maps, price 3s. 6d. each, post free.

TOPICS FOR PREACHERS AND TEACHERS. By JAMES COMPER GRAY. This valuable and popular work constitutes a Bible Dictionary, a Bible Manual, a Bible Text-book, a Commentary, a Concordance, and a Biblical Atlas, all in one, saving the cost of these books, and the time in their use. It is an invaluable work to Preachers and Teachers.

Complete in Two Volumes, 8vo, handsomely bound, price 4s. 6d. each, post free; half-bound, 7s.; morocco, 12s. each, post free.

BIBLICAL THINGS NOT GENERALLY KNOWN. Containing a vast Collection of Facts, Notes, and Information concerning much that is rare, quaint, curious, obscure, and little known in relation to Biblical subjects. A very copious and detailed Index puts the stores of information contained in these volumes at the reader's disposal at a glance.

"Ministers, Sunday-school Teachers, and others engaged in the exposition of the Scriptures will not fail to avail themselves of so rich a storehouse of illustrations as this work promises to be."—*Record.*

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

POST FREE FOR SIX STAMPS, or LARGE EDITION (bound in cloth), 1s. 3d., from the AUTHOR.

CONSUMPTION

AND ALL LUNG DISEASES.

By G. T. CONGREVE, *Coombe Lodge, Peckham.*

The Nature, Progress, and True Treatment of this Scourge of England, with 133 Selected Cases.

The following is from the TENTH SERIES of CASES:—

CASES REPORTED by MR. C. CLARKE, STEAM PRINTING WORKS, HAYWARD'S HEATH (Sussex).

1. In a letter dated April 7th Mr. Clarke writes me, relative to the case of Miss L. M., then of DITCHLING RISE, now of HAYWARD'S HEATH, as follows:—"You remember I wrote you on behalf of Miss L. M. Her own doctor gave her no relief, nor did she meet with any at the Brighton Hospital. *With your treatment I am happy to say it was altogether different.* She felt relieved from the first dose, and kept mending until well."

The following particulars are taken from the statement sheet of her case, which is now before me:—"Consumption in the family. First symptoms extreme weakness, with fainting fits, followed by diarrhœa and copious yellow expectoration, and spitting of blood. Breathing short, hot flushes, palpitations, and gradual loss of flesh. Had been to the Sussex County Hospital at Brighton. Blistering and other treatment had proved of no avail. Evidently getting worse, day by day."

The result of my treatment is above stated by Mr. Clarke, and he adds:—"*It was a marvellous cure.*"

2. In the same letter Mr. C. speaks of the case of MRS. SMITH, of SOUTH ROAD, HAYWARD'S HEATH:—"Mrs. Smith was also given up by her doctor after long treatment as an *incurable case of consumption*, but she has quite recovered under you."

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Times of Consultation, TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY.

HEADACHE CURED BY

FIXALINE

THE MARVELLOUS DISCOVERY!!

All who suffer from Headache, Brain Fag, Indigestion, Diarrhœa, and Loss of Appetite, should at once send Stamps, 2s. 9d., for a Trial Box. 3 Boxes, 7s. 6d.

ADDRESS—

J. Howard, 21, Queenhithe, London, S.E.

PRESS OPINIONS POST FREE.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, and other Borax preparations are manufactured under Special Patents, and sold by all Grocers and Oilmen.

PATENT BORAX

Preparations are known throughout the civilized world by this Patent Trade Mark.

Discovery and Interesting Papers post free.

Sample Packet, Two Stamps, from the Works.

PATENT BORAX COMPANY, BIRMINGHAM.

HOLLOWAY'S OINTMENT

AN INFALLIBLE REMEDY FOR BAD LEGS, BAD BREASTS

OLD WOUNDS, and SORES. If effectually rubbed on the Neck and Chest, as salt into meat, it cures SORE THROATS, DIPHTHERIA, BRONCHITIS, COUGHS, COLDS, and even ASTHMA. Wonderfully efficacious for GLANDULAR SWELLINGS, GOUT, and RHEUMATISM. Also for SKIN DISEASES it is unequalled, particularly if Holloway's Pills be taken to Purify the Blood

THE WORK.

A TEACHER'S READING AND READING HABITS.

BY REV. ROBERT TUCK, B.A.

Good reading is a much more difficult accomplishment than is usually supposed, and reading the Scriptures is an art that is seldom thoroughly mastered, though it is directly related to the teacher's efficiency in the class. The Bible well read has its own peculiar power. Many of us would be greatly profited by attending an advanced reading-class, in which punctuation, tone, accent, and emphasis could be wisely cultivated. And nothing improves our reading faculty more than the daily habit of reading *aloud*. In private it is well to practise this habit, until the eye is trained to catch readily the words of the book, and it is possible to take in freely, and almost beforehand, the sense of the passage that is being read.

The next advice in relation to reading is, Be quite sure that you have the meaning of your author. Never allow a passage to go by unless you feel that you have seized the idea conveyed by it. Read it over and over until you see it. Try back a page and get it in the light of its connection. If still it seems vague, do as the schoolboys do with hopelessly hard lessons, put the book aside, and come to it again, after awhile, with a fresh, clear mind.

Divest yourself as quickly as possible of the idea by which many are deluded, that *much* reading involves much learning. There could scarcely be a greater mistake. The question is not, how many books have you read? but, how many books have you studied, and understood, and thought over, and treasured up in mind and heart? And it is necessary that you should read deliberately, only a little at a time, often going over a sentence or a page many times. 'Make haste slowly.' Be sure that you conquer the book, never let a book conquer you. One book really mastered will do more towards fitting you for your great life-work than a whole circulating library rapidly and carelessly scanned. Of this Archbishop Whately has given a very remarkable illustration.

When Sir Alexander Johnstone was governor of Ceylon, he sat once as judge in a trial of a prisoner for robbery and murder, and the evidence seemed to him so conclusive that he was about to charge the jury (who were native Cingalese) to find a verdict of guilty. But one of the jurors asked and obtained permission to examine the witnesses himself. He had them brought in one by one and cross-examined them so ably as to elicit the fact that they

were themselves the perpetrators of the crime, which they afterwards had conspired to impute to the prisoner. And they were accordingly put on their trial and convicted. Sir A. Johnstone was greatly struck by the intelligence of the juror, the more so as he was only a small farmer, who was not known to have had any remarkable advantages of education. He sent for him, and after commending the wonderful sagacity he had shown, inquired eagerly what his studies had been. The man replied that he had never read but one book, the only one he possessed, which had long been in his family, and which he delighted to study in his leisure hours. This book he was prevailed on to show Sir Alexander, who put it into the hands of one who knew the Cingalese language. It turned out to be a translation of a large portion of Aristotle's 'Organon.' It appears that the Portuguese, when they first settled in Ceylon and other parts of the East, translated into the native language several of the works then studied; this one had come into the hands of the farmer, and the careful and constant study of this one book had efficiently cultivated the man's intellect, and given him the right to be regarded as an educated man.

Another thing in reading habits is—make a rule of always knowing something of your author, of his character, if possible; at least, of his object in writing the book. Always read the *preface*. The better you know the author the more fully will you understand and appreciate his book. To converse with a good book is really to hold converse with a living mind; and an author reveals himself in his preface, we are there introduced to him, we make his acquaintance, and form our ideas of him. The importance of knowing something of the writer and of his purpose in writing is especially manifest in relation to our great text-book, the Sacred Scriptures. Floods of light stream over its difficult parts as we come to know the history and characters of their authors, the times in which they lived, and the particular objects they had in view in their writings. Take, for instance, the four Evangelists who give us the life of our Lord, it is simply impossible for any one to appreciate those Gospels without some knowledge of those Evangelists, and of the standpoint from which each one regarded the Blessed Life.

Another thing is—use a note-book while you are reading. Let the note-book receive the record of any point about which you want to think a little more; of any suggestion that may come to your mind; of any beautiful figure or effective illustration you may meet with; and of any fact or anecdote that may possibly be of future service. When the book is your own possession it may suffice to put down the reference to the page and the subject. If the book is not your own, the passage should at once be copied in its appropriate place in your book of scraps. The use of such a note-book you will find helpful in many ways. In the first writing it will insure that you have clear ideas, for you will find it difficult to make a note about what you do not understand. And it will be useful for reviewing what you have read, enabling you to look over the whole subject, deepen your impressions, and refresh your

memory. My college tutor had a capital rule for the acquisition of knowledge, which he expressed in these words, 'Simplify and repeat.' Note-books are efficient helpers to both these processes.

Many Sunday-school teachers are puzzled over the best methods of sorting, preserving, and classifying notes, and scraps, and illustrations. Perhaps no one plan can be suggested which will suit all minds and dispositions, but I incline to think that for us, as teachers, a classification by our teaching-subjects is the most simple and effective. The range of our moral and religious teaching-subjects is not unmanageably large, and by taking our class-lesson lists for a few years they may easily be selected and arranged alphabetically for an index. Under such headings as Atonement, Faith, Obedience to Parents, Prayer, etc., we could readily arrange our scraps, and have materials at command for the preparation and illustration of every class lesson. For a literary man, or a Bible exegete, or a minister, some other systems might be recommended, but no other is so simple and effective as this for the Sunday-school teacher.

As one of the objects of reading is to store the mind with facts and truths on which it may work, great importance attaches to the cultivation of the memory. And such cultivation is quite possible; if not by the artificial rules which are sometimes pressed upon the notice of the public, it is by the simple influence of attention and practice. When a youth I resolved to try and cultivate a good memory; so I took notes of the Sunday sermons, and during the week I wrote out fully as much of them as I could remember. After a little practice I found that I could do without notes, and could write out the sermons, nearly in full, during the latter half of the week. If a book consists chiefly of principles, deductions, arguments, the memory is not so much required; other faculties of mind are developed for it, the powers of understanding, judgment, and criticism are strengthened by it. But if the book contains for the most part *facts;* if it be scientific, or a book of information, then the exercise of the memory is required.

(To be continued.)

ADVICE ON THE ART OF QUESTIONING.

Questions serve a very important purpose in connection with teaching. They arouse attention, awaken interest, excite mental activity, to some extent supply deficiencies of thought, and enable the teacher to find out what his scholars know, and what they do not know, about the subject under consideration. The art of questioning is therefore one of the most important the teacher can cultivate. It can be brought to an indefinite degree of perfection. All great teachers, and the greatest, used it. It was the special means Socrates employed to show men their ignorance and mis-

takes. Christ's questions are among the most memorable things He uttered.

In the use of questions we must be guided by certain principles. (1) As to their nature; (2) As to the manner of putting them.

Questions, as respects their nature, should be:

1. *Definite.* Not such as this, What is the lesson about? What kind of answer do you want to such a question, partial or full? Either would be undesirable. I once asked that question in a teacher's class. The superintendent answered it, and took seven minutes to do it. Another instance of an indefinite question is the inquiry, What sort of a man was Abraham? I have no idea what sort of a man he was, tall or short, dark or fair. Of course that is not what he meant by the question, but, What was the moral character of Abraham? No question should be put in such a way that any answer but the one desired could be properly given to it.

2. They should be *reasonable.* That is, they should be adapted to the mental capacity and knowledge of those to whom they are addressed. If the questions put by the teacher are too simple, the self-respect of the scholars will be wounded. If they are too difficult, a sense of unfairness and injustice will be experienced by the baffled scholars.

3. They should be to the *purpose.* The main theme of the lesson, and the three purposes to be aimed at in presenting it, should be kept in view in putting any question. Avoid all trivial questioning. No question should be asked that will not tend to bring out some fact, particular, or truth, that will assist in the accomplishment of the main object of the lesson.

The manner of putting questions requires consideration. Various forms may be given to them:

a. They may be Direct Questions—that is, requiring *yes* or *no* for an answer. In secular teaching direct questions are generally inadmissible, but in religious instruction they are often desirable, to elicit some admission of truth, experience, or duty.

b. They may be Indirect, requiring some other answer than *yes* or *no.* Questions in this form are, as a rule, to be preferred, because they excite more interest, thought, and reflection than direct questions.

If a question put in this form fail to obtain an answer, before resorting to telling, the teacher may adopt either of the following:

(1) The Suggestive Question—that is, one that refers to some familiar person, place, or fact, and so serves as a hint of the answer wanted.

(2) The Elliptical Question—that is, the teacher says half a sentence, and leaves the class or scholar to supply the remainder; or, if they cannot do it, ends it, himself.

c. Questions must be either Personal or General. No absolute rule can be given for the preference of either of these. In some classes, or to some scholars, personal questions would give offence, and perhaps cause withdrawal. In other cases they would disturb and agitate so much that little spiritual benefit could be received.

Instances will occur, however, in which a personal question will be one of the best means of checking error, rebuking impropriety, or of making a desirable impression.—*From Munro's 'Chart Lesson System.'*

THE BOOK.

NOTES OF BIBLE LECTURES.

NO. I.—THE PENTATEUCH.

It is proposed in this series to help teachers or senior scholars who may be preparing essays or lectures for Bible Classes or Institutes. Only the subjects on which the teacher should search and study will be indicated; but the sketches we give will be suggestive of the forms which essays or lectures may take, so as to cover in a complete and orderly manner the topic that is to be treated. We wish to be the Bible student's helper and guide, and not to do for him the work which will so greatly benefit him if he puts heart and effort into the doing of it.

By the Pentateuch we understand the first five books of the Bible. The names of them, as they have come down to us, are Greek. It is evident that what we know as Deuteronomy is to a great extent repetition, and effort has been made to separate the question of its authority from that of the four earlier books. The first question arising for consideration is—

The Authorship of this Entire Work.

On this the following paragraph contains the Scriptural basis of our confidence that Moses was the author. 'By the Jews the authorship of the Pentateuch is uniformly ascribed to Moses, and this is the testimony of all tradition. In favour of the truthfulness of this tradition, there are many and important considerations. In the first place, this view is sustained by the record itself. In Deuteronomy xxxi. 9, 24–26, we read: "And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel." "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." In Exod. xvii. 14, we read: "And the Lord said unto Moses, Write this for a memorial in a book." In Exodus xxxiv. 27, 28, we read: "And Moses wrote all the words of the Lord. . . . And he took the book of the covenant, and read in the audience of the people." In Exod. xxxiv. 27, 28, we read: "And the Lord said

unto Moses, Write thou these words. . . . And he wrote upon the tables the words of the covenant." In Numb. xxxiii. 2, we read: "And Moses wrote their goings out according to their journeys by the commandment of the Lord." In Deut. xxviii. 58–61, we read: "If thou wilt not observe to do all the words of this law that are written in this book, . . . then the Lord will make thy plagues wonderful. . . . Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee." It is evident from these passages that Moses wrote *a book*, or *in a book*, and that this book was substantially the same as that which we call the Pentateuch, is rendered extremely *probable* by quotations, evidently from the Pentateuch as we now have it, beginning with Joshua, who succeeded Moses in his government, and extending over more than a thousand years, and almost *certain* by the allusions made to it by Our Lord and His apostles. The authorship of Moses is sustained, moreover, by internal evidence.'

II. *The Sources of Moses' Material.*

'It does not militate against the belief in the Mosaic authorship, that, in the opinion of many critics, Moses derived much that he embodied in his earlier narrative from documents already in existence at the date of his own composition. The chief argument in favour of this view, is the use, in different sections, of the different names of the Deity, *Elohim* and *Jehovah*. Hence it is supposed by some that the passages containing the name *Elohim* were transferred from one document, and those with the name *Jehovah* from another document. But it is plain that this opinion may be held or not—and it rests on critical grounds impossible to discuss here—without our belief in the responsibility of Moses for the production, as a whole, being at all impaired or weakened.'

The earlier records may have been held in memory and transmitted from father to son; they need not have been written 'documents.'

III. *Subsequent Editing of Moses' Work.*

'Neither does it militate against the belief in the Mosaic authorship, speaking generally, that the books contain *some* passages that were evidently inserted by a later hand. That there *are* such passages it would be foolish to deny; but they are few in number, and none of them enter essentially into the texture of the books.'

It may be well to point out who, in later times, may have worked in this way on the Pentateuch. The student should see what can be said for Joshua, Samuel, Nathan, and Ezra. There are in the Pentateuch sentences which it is difficult to conceive that Moses could have written, but they may reasonably be regarded as the work of subsequent editors.

IV. *The Impress on each of the Books of the Associations under which they were written.*

A most interesting study, and one which yields very important results, is the examination of the book dealing with nomadic peoples, to observe strict harmony with nomadic habits and sentiments; then of the book dealing with Egyptian associations, to

note how precisely Egyptian life is reflected; and then of the books dealing with the wilderness life, to see how the surroundings of the wilderness are constantly marked. Such a study will fully convince us of the genuineness of Moses' work.

V. *Examination of the Contents of the Pentateuch.*

Dealing with—1. Traditions, from Adam to Abraham. 2. History proper, beginning with Abraham. 3. Legislation, associated with the stay at Sinai; and 4. Poetry, seen in fitful gleams, and especially noticed in times of deliverance, and at the deathbeds of patriarchs.

VI. *The Purposes for which the Pentateuch was written, and has been preserved for us.*

Show this under three divisions.—1. As related directly to the Hebrews, and forming the foundation of their faith and order. 2. As related to the Divine education of the whole human race in morals and religion. And 3. As related to the Divine method of preparing mankind for the coming of Messiah, and for its spiritual redemption in him.

As aids to the full study of all these points, the student should consult articles on the 'Pentateuch' in Bible 'Cyclopædias,' and 'Introductions' to the Pentateuch in all good Bible Commentaries.

THE BIBLE A DIVINE WORK.

As a human work—as a collection of ancient treatises, letters, and histories, composed by almost as many authors as there are separate pieces, it is plainly liable to all the ordinary conditions of other ancient literature; and not merely to the critical, but to the logical conditions that belong to the products of the human mind. But the Bible claims no respect at all as an authority in religion, unless it be received as, in the fullest sense, a Divine work. As such it must have its peculiar conditions, and the most important of these spring from the fact that the Scriptures contain true information, explicit or implied, concerning more systems than one, and more orders of causation than one. . . . The harmony of the various portions will never come within the range of the methods of human science; for human science is drawn from one system only, and is imperfect and vague, even in relation to that one system.—*Isaac Taylor.*

THE CLASS.

No. 45. [G. T. Heb. viii. 10.] June 8.

The Covenant Renewed.

(Read Exod. xxxiv. 1–14.)

Leading Idea.

Those who would have covenant privileges must jealously keep covenant terms.

Introduction.

Recall the previous teachings on the breaking of the conditions of the covenant by the idolatry of the Golden Calf, the consequent separation of the people from Jehovah, and the restoration to Divine favour won by the intercession of Moses. A special manifestation of the glory of God had been given to Moses, as a sign of God's acceptance of him; but it was further necessary that, in some very solemn and formal way, the covenant with the people should be renewed, and they should take up again, more seriously and more humbly, their covenant responsibilities and duties.

Writing of this time, *Dr. Geikie* says:—'A new period in the career of the great prophet dates from this time. Two other tables, hewn from the mountain side, and inscribed afresh with the "Ten Words," marked publicly the renewal of the covenant. Once more he remained forty days in the mountain; but this time the camp stood the test of his absence, and there was no sign of defection. Descending at last with the pledge of restored favour with God, it became evident that he stood on a loftier elevation than before, above his countrymen, and was surrounded by an awful and mysterious greatness.'

Only when the covenant was thus formally re-established was it possible to prepare the formal sanctuary, and arrange for the orderly tabernacle services.

Explanations.

Ver. 1. **Hew thee**: how the first tables were prepared is not told us. Moses may have cut and shaped them during his time in the mount. The second tables he was ordered to get ready, and carry up. No doubt every act of Moses at this time was anxiously watched by the people. **Tables of stone**: the word is confusing to us. We should say *slabs*, or tablets, of stone. Illustrate by our 'slates,' which are thin sheets of stone. The writing of those times we should call engraving. **Like . . . first**: those are called, in chap. xxxii. 16, 'the work of God.' **The words**: no doubt the Ten Words, or Ten Commandments, which give the foundation principles of the Mosaic Economy. Explain why these are given in two tables. One gives the principles that should rule our relations with God, the other those that rule our relations with our fellow-men. **Thou brakest**: a gentle reminder of the way in which Moses had yielded to his impulsive temper. 2. **Be ready**: compare the instructions given on the first occasion, chap. xix. 12, 13. **Mount Sinai**: the peak known as Ras Sufsafeh. **In the top**: compare chaps. xix. 20; xxiv. 12–18. The ancient idea of worship was to get as near to heaven as possible. 3. **No man**: on the previous occasion Aaron, Hur, and the Elders had gone up with him part way (chap. xxiv. 9–11), and Joshua seems to have been his attendant throughout, perhaps remaining somewhere within call. 5. **Descended in the cloud**: 'When Moses ceased to commune with God, the cloud removed from the door of the "Tent of Meeting," and, as it would seem, disappeared. On Moses reaching the summit of Sinai it once more became visible, "descended" on the spot where Moses was, and "stood with him there."' **Proclaimed the name**: or made a further revelation to Moses. The attributes of God, and the terms of His relations with His creatures, are gathered up into His *name*. Show how, for us, all are gathered up into Christ's name for God, *our Father*. 6. **Passed by**: as narrated in chap. xxxiii. 19–23. This is a recalling of the scene to our minds. **The Lord**: better read, *Jehovah*. This so-called *name* is rather a description of God's

nature by a series of epithets. 'At the bush He had revealed His eternal self-existent character; in the descent on Sinai He had shown His terribleness; now, in the act of pardoning His people and taking them once more into His favour, He made known His attribute of mercy.' The words used seem precisely to mean, the pitiful one, the gracious one, the long-suffering one, the great in mercy, the keeper of mercy, the forgiver of iniquity. 7. **Forgiving**: this, for us sinners, is the exceeding great glory of our God. Yet the forgiving is no mere easyfulness, or indifference to sin. **Clear the guilty**: pass them by without notice or punishment. The Divine Love is in full harmonious working with the Divine Justice. 8. **Made haste**: a sign of the deep impression made upon him. Or reference may be to the passing by of the glory. Moses hasted to bow his head, as not daring to look on the surpassing splendour. 9. **Stiff-necked people**: this is said as a reason why Moses dare not undertake to guide them himself. It is a figure for stubbornness, self-willedness. 10. **Make a covenant**: better, lay down afresh the terms of my covenant. **Marvels**: illustrate in passage of Jordan, overthrow of Jericho, and discomfiture of the Canaanite nations by so small and untrained a host as that of Israel. 12. **Take heed**: warning of the next grave danger to which they would be exposed. Limiting their obedience, and not turning out the Canaanite wholly, they would be enticed by their idolatries. **Groves**: probably pillars connected with the worship of Astarte. 14. **Jealous**: in the sense of determined to uphold His honour and His claims as the one, sole, and sovereign Lord God.

Hymn.

Ray Palmer's, '1 give my heart to Thee, O Jesus most desired,' etc.

Outline for Teaching.

From this lesson we chiefly learn concerning God, who and what He is in His relations with His people. Illustrate the following things:—

I. *God's* MERCY, ver. 6.
II. *God's* FORGIVENESS, ver. 7.
III. *God's* JUSTICE, ver. 7.
IV. *God's* PROMISE, ver. 10.
V. *God's* CONDITIONS, vers. 11, 12.
VI. *God's* WARNING, ver. 12.
VII. *God's* JEALOUSY, ver. 14.

Show how all these things are at once preserved and glorified in the revelation of God which is made to us in Jesus Christ. 'God is just and the justifier of him who believeth in Jesus.'

Illustration.

THE TABLES OF STONE.—'As Moses had no attendant to divide the labour of carrying the stones, it is evident that they must have been light, and of no great dimensions—probably flat slabs of shale or slate, such as abound in the mountainous regions of Horeb. An additional proof of their comparatively small size appears in the circumstance of their being deposited in the ark of the most holy place.'—*Jamieson.*

No. 46. [G. T. Rom. v. 1.] June 8.

Justification by Faith.

(Read Romans iii. 19–21.)

Leading Idea.

Under the law a sinner was justified by *works*, under the gospel the sinner is justified by *grace* upon *faith*; but the faith that saves is such as will bear the fruitage of good works.

Introduction.

We must understand what the apostle has been arguing if we are to see the point which he is impressing in this lesson. Following the lead of *Prof. Godwin*, we may see that the principal theme of the apostle is the Divine power of the gospel for the salvation of men, through the faith which it exhibits, and requires, and was designed to produce. After this introduction (chap. i. 1–17), the guilt and misery of Gentiles and Jews are first stated and described. The wickedness of both is shown to result from their unwillingness to trust God, and the punishment of both is shown to be deserved—that of the heathen, notwithstanding their partial ignorance; and that of the Jews, notwithstanding their peculiar privileges

(chap. i. 18; iii. 20). Then the deliverance is set forth which God has sent to the world by Christ Jesus.

C. Neil gives the line of Paul's argument thus: 1. God's righteousness is revealed in the gospel as obtainable by faith. 2. God's righteousness is needed by the whole human race—(*a*) by the Gentiles, (*b*) by the Jews. Jewish privileges are admitted, but they furnish no plea of exemption from judgment. Of this Scripture proof is given.

Gentile and Jew are alike sinful and under condemnation. For Gentile and Jew one all-sufficient way of salvation is provided. Of that 'way' our lesson treats.

Explanations.

Ver. 19. **The law**: this word is used with several distinct significations. The whole of the Scriptures was sometimes so named (see John x. 34; xii. 34; xv. 25; 1 Cor. xiv. 21). **Under the law**: these were the Jews, to whom the law was given, and for them observance of the law was the covenant condition. Then the judgments of the law rest upon the Jews on account of their disobedience. **Mouth . . . stopped**: from making vain excuses—such as Jews made who claimed exemption from God's moral government, and considered themselves to be treated by God in a way of special favour. **Become guilty**: better, 'is subject to the righteous judgment of God.' 20. **Deeds of the law**: *i.e.*, by a merely formal obedience to the demands of law. Law is not given to justify men, but to point out what is sin. Law sets up a perfect standard, and *that* no frail, erring man may hope to reach. 'Law holds up the mirror to guilt, but it cannot remove it.' 'Law is like the yard measure, accurately enough informing us of the shortness of our material, but which can improve neither its quality nor its size. Law is like the stethescope, enabling the physician to discover the state of the lungs and the heart, but which cannot remedy the mischief going on within.' 21. **The righteousness of God**: better read, 'a righteousness provided by God, and quite distinct from the old righteousness, which came by obedience to law.' **Witnessed by**: acknowledged to be a valid righteousness, seeing that it effectually secures obedience to the law. This new righteousness was 'manifested' and shown forth by Christ and in Christ Himself. 22. **By faith**: *i.e.*, received by means of faith in Jesus Christ. **No difference**: Jew and Gentile share the same guilt, helplessness, and need. 23. **Short of the glory**: or the favour and acceptance of God. This man has never been able to win as a right. 24. **Freely**: as an act of grace, and not upon any acknowledged merit. 'The *means* by which justification is wrought out is the death and atonement of Christ; its *ulterior* cause is the grace of God, or free readmission into His favour, which He accorded to man.' **Redemption**: literally, *ransoming*. 'The notion of ransom contains in itself the triple idea of a bondage, a deliverance, and the payment of an equivalent as the means of that deliverance. 25. This verse needs to be re-translated. We give *Agar Beet's*: 'Whom God set forth to be a propitiation through faith in His own blood, for a demonstration of His righteousness, because of the passing over of the before-committed sins in the forbearance of God.' *Prof. Godwin* renders thus: 'And God set him forth a mercy-offering through faith with his blood; for an exhibition of the rightness which is from him, on account of the passing over the sins of former times by the forbearance of God.' **Propitiation**: something that renders propitious. Perhaps reference is to the mercy-seat, or cover of the ark, from which God gave acceptance to His ancient people. Jesus is, as it were, the Mercy-seat of the new covenant. **Sins that are past**: *i.e.*, sins of the older dispensation. 26. **Justifier**: or, making just. 'God appears in the gospel in a double character, as just, or righteous, Himself, and as producing a state of righteousness in the believer.' 27. **Boasting**: either of merits or privilege. 31. **Establish the law**: confirm it, and assure obedience to it. The righteousness of faith is in fullest harmony with all the demands of law. Christ gives us the *spirit* of obedience.

Hymn.

Watts's, 'Not all the blood of beasts, On Jewish altars slain,' etc.

Outline for Teaching.

I. *What the Law can do.*
II. *Whom the Law speaks to.*
III. *What the Law cannot do.*
IV. *Why the Law cannot do it.*
V. *What God can do apart from the Law.*
VI. *How what God does ensures Obedience to the Law.*

Christ gives us a righteous standing before God in His own righteousness. Christ makes us actually righteous by His grace and spirit working in us. The bond that binds us to Christ, and becomes the channel between us, is *our faith.*

Illustration.

SALVATION BY GRACE.—A poor man who had spent a life of ignorance and sin was found by a London clergyman apparently dying in a miserable garret. He was in great anxiety of mind from a seemingly accidental cause. A stray leaf, torn from a Testament, had caught his eye. It was part of Romans iii. He had read the vivid description of the ungodly man which that chapter contained, and saw its application to his own case. But where was the remedy, and where the gospel? Alas! the paper was torn off in the middle of the 21st verse, 'But now the righteousness of God without the law is . . .' 'Is what?' said the anxious man. 'Do the next words give any hope for such a sinner as I am?' The remainder of the chapter was read and explained to him, and the good news of the gospel was 'as cold water to a thirsty soul.'

No. 47. [G. T. 1 John i. 3.] **June 15.**

Communion with God.

(Read Exod. xxxiv. 27–35.)

Leading Idea.

The gracious influence of living in communion with God will be felt in man's heart, and it ought also to shine forth from his face.

Introduction.

Observe the verses intervening between this and the previous lesson. They give us hints and indications of the subject of the Divine communications with Moses, and they show what are some of the foundation principles of the Mosaic system. 1. No form of idolatry can be permitted. With Jehovah there can be no rivalry. 2. There must be loyal acknowledgment that all the produce of the earth is Jehovah's gift, and this acknowledgment must be made by keeping the feast of unleavened bread. 3. There must be a like admission that all the increase of cattle and of man is from Jehovah. His right to all must be shown by offering Him the first-born. 4. Just in the same way man must recognize that all his *time* is Jehovah's, and as a sign he must give entirely to God's service one day in seven. These are the principal subjects of communion, but besides these Moses learned the full details of the moral and religious system which he established.

Suggesting how Moses may have received his directions, Dean Perowne says that 'the lower analogies of the painter and the architect, seeing with their inward eye their completed work, before the work itself begins, may help us to understand how it was that the vision on the Mount included all details of form, measurement, materials, the order of the ritual, and the apparel of the priests.'

Explanations.

Ver. 27. **Write thou:** whether this applies to the Ten Words, or to the things recorded in vers. 17–26, does not appear (see ver. 28). Moses may have had other writing materials than the two tablets, or the direction might be, 'by and by write down these words.' **The tenor:** *i.e.*, the general bearing and character of these words. 28. **With the Lord:** in direct communion with Him, and receiving His immediate instructions. God appeared in a glory-cloud. He spoke by a human voice. **Forty days:** during so long a time Moses must have been miraculously sustained (see Deut. ix. 9). Compare Elijah's fast (1 Kings xix. 8) and our Lord's (Matt. iv. 2). Eastern people can fast a much longer time than we can; but there is no reason to think that any man can live absolutely without food for so long a

time, unless divinely sustained. He wrote: whether this means 'God Himself wrote,' or 'Moses wrote,' cannot be decided. *Speaker's Commentary* says decidedly it must mean 'Jehovah wrote.' (See chap. xxxiv. 1; Deut. x. 2, 4.) 29. Wist not: did not know. Skin . . . shone: a reflection of the glory which had rested upon it during the time of communion now beamed forth. 'That an actual physical phenomenon is intended appears from the entire narrative as well as from St. Paul's comment on it in 2 Cor. iii. 7–18.' 30. Afraid to come nigh: because he seemed to be a supernatural being. We need not assume any special conviction of sin. We should have felt a natural fear of one looking so strangely. 'Descending at last with the pledge of restored favour with God, it became evident that he stood on a loftier elevation than before above his countrymen, and was surrounded by an awful and mysterious greatness. A supernatural light, caught from near approach to the glory of Jehovah, shone from his features, and required to be hidden by a veil till it gradually faded, and it was noticed that this splendour was renewed as often as he returned to the camp from communion with God.'—*Dr. Geikie.* Compare the fear of the disciples when Jesus came to them walking upon the water. 33. Put a veil: because the glory distressed them. St. Paul makes this into an illustration (see 2 Cor. iii. 7–15). The idea of representing this glory by two horns rising over Moses' head is due to a confusion between the words *Karam*, to shine, and *Keren*, a horn. The word *till* is incorrect. The meaning of the passage is that Moses wore the vail as part of his ordinary costume, but removed it on two occasions—(1) when he was alone with God, either in the temporary *Tent of Meeting*, or in the permanent Tabernacle; (2) when he had a message to the people from God, and spoke to them as God's representative. It is, however, very difficult to gather from the language used here when Moses wore the vail. This is clear; in all the ordinary forms of his intercourse with the people he did wear it. (Compare, or rather contrast, T. Moore's poem in 'Lalla Rookh,' the 'veiled prophet of Khorassan.')

Hymn.

C. Wesley's, 'Talk with us, Lord, Thyself reveal, While here o'er earth we rove,' etc.

Outline for Teaching.

I. *'Moses' Communion with God.*

Note that it was intimate and prolonged. So close as to be spoken of as 'face to face;' so prolonged that the physical frame of Moses had to be miraculously sustained.

II. *The Effects on Moses' Mind.*

He learned God's will fully, and he was brought into a state of loving and hearty dependence and obedience. The best revelations still come to men in their times of meditation, communion, and prayer.

III. *The Effects on Moses' Face.*

Effects are still seen, but they are signs of the calmness and holy joy that are won in such times of communion. This shining face was designed to produce a hallowing impression on the Israelites. It put a solemnity, a halo, on all Moses said and did and demanded of them.

John, from whose writings our Golden Text is taken, is a beautiful example of the sanctifying influence of communion with God (see Rev. ii.)

Illustrations.

MOSES' FACE.—*T. Brown* quaintly says, 'His face was radiant, and dispersing beams like many horns or cones about his head, which is also consonant unto the original signification, and yet observed in the pieces of our Saviour and the Virgin Mary, who are commonly drawn with scintillations, or radiant halos, about their head, which, after the French expression, are called the Glory.'

SEEING GOD.—'By the "face of God" we are to understand that light inaccessible before which angels may stand, but which would be so insufferable to mortal eyes, that no man could see it and live. From some disguised relation of this event the fable of Jupiter and Semele was formed; she is reported to have entreated Jupiter to show her his glory, who was at first very reluctant, knowing it would be fatal to her; but at last, yielding to her importunity, he revealed his Divine majesty, and she was consumed by his presence.'—*Bagster's Notes.*

PEARS' SOAP

THE FAMOUS ENGLISH COMPLEXION SOAP

ESTABLISHED IN LONDON 100 YEARS.

A SPECIALTY FOR THE SKIN AND COMPLEXION,

AS RECOMMENDED BY
THE GREATEST ENGLISH AUTHORITY ON THE SKIN
PROFESSOR SIR ERASMUS WILSON, F.R.S.
PRESIDENT OF THE ROYAL COLLEGE OF SURGEONS.

15 INTERNATIONAL AWARDS

GOOD COMPLEXION AND NICE HANDS.

NOTHING ADDS SO MUCH TO PERSONAL APPEARANCE AS A BRIGHT CLEAR COMPLEXION AND A SOFT SKIN. WITH THESE THE PLAINEST FEATURES BECOME ATTRACTIVE, WITHOUT THEM THE HANDSOMEST ARE BUT COLDLY IMPRESSIVE. MANY A COMPLEXION IS MARRED BY IMPURE ALKALINE AND COLOURED TOILET SOAP.

PEARS' SOAP

IS SPECIALLY PREPARED FOR THE DELICATE SKIN OF LADIES AND CHILDREN AND OTHERS SENSITIVE TO THE WEATHER, WINTER OR SUMMER. IN ENGLAND IT IS PRE-EMINENTLY THE COMPLEXION SOAP, AND IS RECOMMENDED BY ALL THE BEST AUTHORITIES, AS, ON ACCOUNT OF ITS EMOLLIENT, NON-IRRITANT CHARACTER, *REDNESS, ROUGHNESS AND CHAPPING ARE PREVENTED, & A CLEAR BRIGHT APPEARANCE AND SOFT VELVETY CONDITION IMPARTED AND MAINTAINED, AND A GOOD, HEALTHFUL AND ATTRACTIVE COMPLEXION ENSURED.* ITS AGREEABLE & LASTING PERFUME, BEAUTIFUL APPEARANCE, AND SOOTHING PROPERTIES, COMMEND IT AS THE GREATEST LUXURY OF THE TOILET. ITS DURABILITY AND CONSEQUENT ECONOMY IS REMARKABLE.

SOLD EVERYWHERE.

Waterlow & Sons (Limited) Ltd.

No. 48. [G. T. Ver. 28.] **June 15.**

The Blessedness of Believers.

(Read Rom. viii. 28–39.)

Leading Idea.

God's love for those who trust His Son ensures the full supply of all their needs. They have 'all-sufficiency in all things.'

Introduction.

The general subject treated in this and in previous chapters is the power of the gospel to effect what the law has failed to accomplish. Illustrating this, the apostle shows what are the securities and privileges of the believer. *Barnes* gives the following points in which the superiority of the gospel may be seen: 1. It gives life, and delivers from condemnation. 2. It produces a spirit of adoption. 3. It sustains the soul amidst its captivity to sin, and its trials, with the hope of a future deliverance. 4. It furnishes the aid of the Holy Spirit to sustain us in our trials and infirmities. 5. It gives the assurance that all things shall work together for good. 6. It ministers consolation from the fact that everything that can affect the happiness of man is *on the side* of the Christian, and will co-operate in his favour.

Explanations.

Ver. 28. **We know**: partly by experience, partly through the promises, and partly through the experience of God's saints in all ages. **All things**: here evidently intended to include sufferings and persecutions. **Work together**: take their place as gracious, helpful, sanctified influences. They co-operate. Nothing stands alone. Each fits into the other, and so the seeming *bad* contributes to the general *good*. Illustrate. Even varying atmospheres, storms, etc., work together to perfect the year's harvests. **For good**: but we must fill the word *good* with the right meaning. The 'good' is not always the same as the 'pleasant;' and God only knows what is really good for us. **Love God**: this is the very essence of piety. Love to God is the root of all submissions, obediences, and service. **The called**: or appointed. Those who have received the gospel summons. 'They have obeyed the call given to them in the preaching of the gospel, and definitely enrolled themselves in the kingdom of the Messiah.' *Barnes* says, 'Christians are said to be *called* because God has invited them to be saved, and has sent into their hearts such an influence as to make the call effectual to their salvation. 29. **Foreknow**: an omniscient God could see who would accept the gospel offer. We must remember that both God's sovereignty and man's free will are great revealed truths, but we need not greatly wonder if we find it impossible fully to harmonize them. **Predestinate**: or arrange in view of such knowledge, and in accordance with it. It is a wonderful thought that God knew we should be Christians, and has actually shaped and ruled the affairs of His universe in view of that fact, and in order that He might complete His great sanctifying work in them. **Justified**: or set in right standing with himself. 31. **God be for us**: who is infinitely wise and powerful, and who loves us. 32. **Spared not**: in carrying out the purposes of His love. **Own Son**: also spoken of as 'only-begotten,' 'well-beloved.' Remember parable of unworthy servants in the vineyard. **Delivered him up**: allowed Him to pass through the shame and pain of the cross. **Give us all things**: a very natural and simple argument. We may fully trust, in lesser things, the friend who has even sacrificed his very best for us. 33. **To the charge**: or bring any accusations against. **Elect**: chosen ones. A term of endearment. Those who are specially in the Divine favour. **Justifieth**: *i.e.*, pardons and admits to His favour. It is useless work bringing accusations against those whom God has accepted. 34. **Condemneth**: as the law does. But all its demands have been met in the perfect righteousness of Christ, and all its penalties have been removed by the atoning sacrifice of Christ. **Risen again**: which is the all-sufficient proof that His atonement has been accepted, and that He is now constituted living Friend, Saviour, and Intercessor. 35. **Love of Christ**: the love which Christ has for us. Some writers, however, think it means the love we have for Christ, and then read the question thus: 'Who or what shall cause us to cease to love our Saviour?'

36. Killed all the day: a figure for the continuance of persecution and trouble. **38. Am persuaded:** I cherish a strong and unwavering confidence.

Alterations in Revised Version.

Ver. 29, read *foreordained.* Ver. 31, read *if God is for us who is against us?* Ver. 34, read *who is he that shall condemn.* Read *it is Christ Jesus that died, yea, rather, that was raised from the dead.*

Hymn.

Newton's, 'Begone, unbelief, my Saviour is near, And for my relief will surely appear,' etc.

Outline for Teaching.

How blessed a thing it must be to be a Christian! He is not taken out of the world, but he is kept from its evils.

I. *God loves him, and he loves God.*

II. *God has shown His Love in giving His Son for him.*

III. *God has a great Purpose to work out concerning him.*

IV. *God will keep him quite Safe while He works out His Purposes.*

Then show how restful and how happy the Christian ought to be. An unhappy Christian ought to be an impossibility. With such privileges and such promises surely we ought to 'sing on our heavenward way.'

Illustration.

EVIL THINGS WORKING FOR GOOD.—When the Rev. Bernard Gilpin was on his way to London, to be tried before the popish party, he broke his leg by a fall, which put a stop for some time to his journey. The person in whose custody he was took occasion from this circumstance to retort upon him an observation he used frequently to make, 'That nothing happens to us but what is intended for our good.' He answered meekly, 'He made no question but it was.' And, indeed, so it proved; for before he was able to travel Queen Mary died. Being thus providentially rescued, he returned to Houghton through crowds of people expressing the utmost joy, and blessing God for his deliverance.

No. 42. [G. T. Ver. 5.] **June 22.**

Freewill Offerings.

(Read Exod. xxxv. 20–35.)

Leading Idea.

'And whatsoever ye do, do it *heartily,* as to the Lord, and not unto men.' 'God loveth a cheerful giver.'

Introduction.

Explain how many things were necessary for the construction and furnishing of the tabernacle. These God did not provide in any miraculous way. He would have it built and fitted by His people, as an expression of their devotion to Him. Show that still God's worship and service call for our gifts, labours, and sacrifices; and with such proofs of our love He is still 'well pleased.'

In regard to these gifts for tabernacle use, Moses seems to have gathered together the whole people, and laid the matter persuasively before them. For the various things required, see the earlier verses of the chapter.

Explanations.

Ver. 20. **All the congregation:** *Jamieson* says, 'No exciting harangues were made, nor had the people Bibles at home in which they could compare the requirements of their leader, and see if these things were so. But they had no doubt as to his bearing to them the will of God, and they were impressed with so strong a sense of its being their duty, that they made spontaneous offer of the best and most valuable treasures they possessed.' **21. Heart stirred him up:** this may mean, remembrance of former error and transgression; but it certainly includes the impulse of love to God, and devotion to His service. There was much excitement about the matter, and we can hardly think that all of them gave from pure and right motives. Speak of the uses and the dangers of the times of religious excitement. It is good for us to be swayed to goodness by such impulses, but not if we are only carried away by feeling, and fail to act upon good judgment. If we act only on feeling there is grave danger lest we should, in calmer hours, *regret*

what we have done. **The Lord's offering**: or the offering to Jehovah. It was given to Jehovah, though it was used in the fitting up of the earthly tabernacle. Some people are very earnest in building churches and schools, but fail to build up that 'good life' which is God's true dwelling-place (Isa. lxvi. 1, 2). Observe that, in mentioning the willing-hearted, we are left to suppose that some were churlish and niggardly, and would not part with their possessions even for sacred uses. No complaint is made of them here. It is assumed to be enough that they lost the blessings which God makes to rest upon the 'cheerful giver.' **Holy garments**: used by the priests when engaged in Divine service. 22. **Both men and women**: literally, 'the men over and above the women.' Implying that the women took a more prominent part in the devotement of their treasures. **Bracelets and earrings**: probably rings used either for the nose or the ear. **Rings**: signet rings, used to stamp or seal signatures to documents. **Tablets**: probably, bead necklaces. 'Astonishment at the abundance of their ornaments is at an end when we learn that costly and elegant ornaments abounded in proportion as clothing was simple and scarce among the Egyptians, and some entirely divested of clothing, yet wore rich necklaces' (*Hengstenberg*). *Speaker's Commentary* says, 'The indulgence in private luxury was thus given up for the honour of the Lord.' Omit the word *offered* that is in italics. The idea is 'that offered any other kind of gold offering than those which are specially mentioned.' 23. **Blue**, *etc.*: either dyed materials, or materials for dyeing. **Red skins**: see chap. xxv. 5; xxxv. 7. **Badgers' skins**: probably skins of sea creatures, which were waterproof. (See notes on chap. xxv. 5.) 24. **Shittim wood**: acacia. A suitable wood for making the furniture, the ark, tables, etc. 25. **Wise-hearted**: or, as we should say, *clever*. **Did spin**: explain that in those days the women spun the wool and flax in their own homes, and in this work some were exceedingly skilful. 26. **Goat's hair**: a coarse, strong material, of which tent-coverings were made. 27. **Rulers**: who were wealthy, and had special kinds of delicacies and luxuries. 28. **Spice** (see chap. xxx. 23, 24, 34). 29. **Willing offering**: observe how, again and again through this lesson, the willingness is dwelt upon, as if to impress upon us that it is not the character or extent of our gifts, but the *spirit* of them, on which God dwells with complacency. 30. **By name**: indicating the Divine knowledge of him, and of his suitability for this work. God knows each one of us, and can find for each his work. 31. **Spirit of God**: not here meaning the Holy Ghost, but tracing human gifts and genius to Divine inspiration. 32. **Curious works**: or works of skill; perhaps referring to excellences of design; to what we call artist's work. 33. **Cunning work**: work requiring skill of hand. 34. **May teach**: it is one thing to do work one's self, and quite another thing to be able to teach others to do it. Bezaleel had the gift of guiding and directing others. 35. **Engraver**: better, *artificer*; the term used includes workers in stone, wood, and metal. **Cunning workman**: better, *skilful weaver*; the man was so called who could weave a *patterned* fabric. The embroiderer adorned fabrics with the needle.

Hymn.

Doddridge's, 'Ye servants of the Lord, Each in his office wait,' etc.

Outline for Teaching.

I. *Man may help in God's Service.*

The building of churches, the maintenance of services, the support of Christian enterprises, demand man's gifts and toils.

II. *All may help in God's Service in their own Way.*

God wants all, but He wants from each only what he *has*, and what he *can do*. Men, women, and children may serve and give.

III. *God will accept the Spirit that finds Expression in the Gift and the Work.*

Men think much of the *value* of the gift. God thinks much of the *motive* of the giver. 'Willingness' God looks for and commands. What then are we giving and doing to show our love to Him?

Illustrations.

WILLING-HEARTED. — 'These were the fitting accompaniments of Old Testament worship; the worship of the Christian church has a far wider scope, and demands corresponding liberality. As if to prevent all mistake we are told a second time (and a third, ver. 29), that the offering was from those that were willing-hearted. Were any not so? There was no authority of priest or Levite to demand the gift. There was no compulsion about the matter of giving; but all felt that it was Jehovah's offering. If we thus construe the commands of God, we shall be ready to give Him all that He claims from us; both in the matter of charity, and in other ways of obedience, never surely has there been so noble a contribution. Every morning fresh supplies came pouring in (chap. xxxvi. 3), so that when enough had been brought in by ready and willing hands, proclamation had to be made—not of a deficiency needing to be supplied, but of a surplus. So the people were restrained from giving any more. The total value of the gold and silver may be roughly estimated at £210,000, besides other gifts of value uncounted.' —*Rev. S. G. Green.*

'The spirit in which an offering is made fixes its value; if given willingly and cheerfully, it enhances its value. God invites us to give not burnt offerings, but obedience, but He does not compel. The human will is incapable of compulsion. A man sins, for example, from his own free choice, but we are made responsible for what we can do. Christ's kingdom rests on little deeds done from motives of love. All the littles make the whole.'—*Dr. Fowler.*

SPINNING.—'Spinning was done by the women in very early times; particularly in Egypt, where women are represented on the monuments as busily engaged with the spindle; at a later period, among the Hindoos (Prov. xxxi. 19). At the present day, women in the Peninsula of Vinai spin the materials for their tents from camels' and goats' hair, and prepare sheep's wool for their clothing. The woven cloths for the tabernacle were prepared by men, partly because weaving in Egypt was mostly done by the men, but chiefly for this reason, that the cloths for the hangings were artistic works, which women did not understand, but which the men learned in Egypt, where artistic weaving was carried on to a very great extent.'—*Delitzsch.*

THE BREASTPLATE.—'This was a piece of rich cloth, set with twelve precious stones, one for each tribe of Israel, the size and beauty of which, according to Josephus, placed this ornament beyond the purchase of men. The cloth was of the same embroidered stuff as the outer robe of the ephod, over which it was placed, and this stuff was doubled, the better to hold the precious stones with which it was set. When thus doubled it was a span (or nine inches) square. There was at each corner a ring of gold, to the two uppermost of which were attached wreathed chains of gold, by which the breastplate was fastened to the shoulder-pieces of the ephod; and the two under-rings were furnished with blue laces, to be fastened to rings in the embroidered girdle of the ephod.'—*Dr. Kitto.*

No. 50. [G. T. Ver. 1.] **June 22.**

Obedience to Law.

(Read Rom. xiii. 1–10.)

Leading Idea.

Good citizens keep the laws of their land, and good Christians keep the laws of their Master, Christ.

Introduction.

The apostle usually closes his epistles with practical counsels. The great idea at Rome was Law and Obedience. St. Paul's teaching about 'liberty in Christ' might be so misrepresented as to be offensive to the Romans; it might seem to be subversive of their orderly government. He might even be accused of laying the seeds of sedition. It was well, therefore, for him to state plainly the duties of Christians towards the governments where they resided.

'The Jews at Rome were reported to be seditious, and it was desirable to preserve the Christians there from any real or supposed participation in the bad politics of their countrymen.

Therefore the apostle now lays down principles of universal application for the preservation of public order, and the promotion of the welfare of every community.'—*Prof. Godwin.*

Explanations.

Ver. 1. **Every soul**: every one of you, without exception. Mischief is always done by permitting privileged classes, who are exempt from the charges and duties required by the state. **Higher powers**: recognized officials of the country. 'There could be no authority, and no collective action, if persons were bound to obey only when they approved.' **Ordained of God**: in the permissions of His providence. But the word may be 'ordered,' and it may mean, are under the regulation and control of God. So long as He permits a government to stand, so long the subjects are bound cheerfully to obey it. St. Paul is not writing of great upheavings of nations against bad governments, but is commending the duty of individuals obeying even a bad government while it is in power. *Prof. Godwin* says: 'Forcible resistance to government by a few, without any general concurrence of act or sentiment, can only increase the evils of oppression.' 2. **Resisteth the power**: in any spirit of independence and self-will. There can be no order in society if everybody is allowed to have their own way. Illustrate by a home, or a school, in which everybody does as he pleases. **Damnation**: this word, throughout the New Testament, should be read 'judgment,' or 'condemnation.' Reference is to the sentence which would most properly be inflicted on rebellious subjects. 3. **Good works**: *i.e.*, to those who do good works. All the judges, magistrates, and police of the land cannot put a fear into the man who means to *do right*. **Have praise**: commendation instead of condemnation. 4. **Minister of God**: a servant of God in thus administering the law. **The sword**: 'a recognized Greek phrase to express the power of the magistrates. It was carried before them in processions, and on other important occasions.' Observe that it intimates the right to inflict capital punishment. 5. **For wrath**: *i.e.*, under the fear of the wrath that overtakes the rebellious. **For conscience' sake**: or as matter of conscience. Our inward witness to the right surely affirms that subjection to authority is becoming. 6. **Tribute**: including all kinds of rates and taxes arranged for the general well-being. Compare the Jewish estimate of the 'publicans.' In Rome taxation was skilfully ordered, and no prejudices against the officials need be excited. By tribute we may understand taxes levied upon person and property, rather than on merchandize. 7. **Custom**: taxes levied on goods, on trade. **Fear, honour**: the dues of men who are in official positions. 8. **Owe no man**: a general rule, not to be applied to modern forms of business, except in this sense, Take care never to owe more than you can pay. **To love**: this is a perpetual obligation which can never be fully discharged. 'When you have paid all your debts, taxes, customs, reverence, and whatever else you may owe, there will still be one debt unpaid—the universal debt of love.' In this passage, 'commercial credit is not referred to; but future liabilities, on account of personal and domestic expenditure, beyond the present pecuniary resources. Common prudence teaches that such debts should be avoided.' Take the occasion to speak of the importance of forming habits of *thrift* in early life. 10. **Love is the fulfilling of the law**: because in the expression of our love we are sure to do exactly the things which the law enjoins. (Compare Matt. vii. 12.)

Alterations in Revised Version.

Ver. 1, for *resisteth*, read *withstandeth*. For *damnation*, read *judgment*. Ver. 3, read *to the good work*. Read *wouldest thou have no fear of the power*. Ver. 4, for *revenger*, read *avenger for wrath*. Ver. 5, read *not only because of the wrath*. Ver. 6, read *ye pay tribute*. Read *ministers of God's service*.

Hymn.

Watts's, 'The law commands, and makes us know, What duties to our God we owe,' etc.

Outline for Teaching.

I. 'Governors are God's officers, the administration of justice is their pro-

per work, tribute is their wages, support and honour are their due.

II. 'Subjects should obey rulers, thus serving the Lord, and promoting the common good.

III. 'Love is ever due from all, and to all; it is comprehensive of law, and higher than it.'

On the evils of debt urge the following considerations:

1. It will expose us to defraud others of their just due.
2. It is injurious to the general interests of society.
3. It involves whole families in suffering.
4. It subjects us to great sacrifices.
5. It is prejudicial to our improvement in useful knowledge.
6. It is unfavourable to religion.
7. It is in direct opposition to God's command.

Never exceed your income. Never put yourself in the power of your fellow-man.

You must be in debt to God. 'What can we render to Him for all His benefits toward us?'

No. 51. [G. T. 2 Chron. vii. 1.] June 29.

The Tabernacle Set Up.

(Read Exod. xl. 17–38.)

Leading Idea.

Man's best works need to be crowned with the Divine acceptance and benediction.

Introduction.

The following passage from *Maclear* well links this lesson on to the previous one, and suggests materials for questioning and review. 'In the erection of the Pavilion Temple every member of the nation was invited to take a part, and to contribute either the gold and jewels of which the Egyptians had been spoiled, or the arts which many of the Israelites had learnt from them. While, therefore, the superintendence of the work was entrusted to two skilful artificers—Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan—many of the congregation contributed offerings of gold and silver and brass, of blue and red and crimson, of fine linen, and goat skins and ram skins dyed red. Others were despatched in different directions throughout the fertile valley where they were encamped, to fell the shittah or acacia tree, which grew abundantly in the neighbourhood of Sinai, and was exactly adapted by its durability and lightness for the construction of a movable tent; and while the workmen prepared it for its different purposes, the women employed themselves diligently in weaving and spinning blue and crimson hangings, thus consecrating the arts which they had learnt while serving as bondslaves in the houses of the princes of Egypt.'

When all was ready, the building had to be opened and dedicated. Illustrate from our customs in the consecration of churches and opening of chapels.

Observe that this Tabernacle was so fitted up as to be readily taken to pieces, and removed to another position. It seems to have been all-fitted together, covered in, and duly furnished, in less than one day; but the people were familiar with tent-work.

Explanations.

Ver. 17. First month: the month Nisan. 'One year, wanting fourteen days, after the departure of the Israelites from Egypt.' But the notes of time are very uncertain, and difficult to follow. Reared up: an expression exactly suitable for a building made of poles, wood framing, canvas, and ropes. We speak of erecting a house, and rearing up a tent. 18. Sockets: see chap. xxxviii. 27. They were probably let into the ground to a depth of some feet. 'The stability of the Tabernacle depended almost entirely upon the sockets.' Set up the boards: 'When the sockets had been firmly fixed, the upright boards and the pillars were inserted into them by means of the "tenons" in which they terminated, and so stood erect. The coupling by "bars" riveted the three walls into one firm and compact structure.' 19. The tent: or wooden roofing, and goats' hair covering. Covering of the tent: *i.e.*, the waterproof skins (see chap. xxvi. 1, 6, 11, 14). 20. The testimony: the two tablets on which the Ten Commandments were written. Only these were put *inside* the Ark.

The manna pot was laid up *before* the Testimony; Aaron's rod was also placed *before* the Testimony; and the Book of the Law was placed *at the side* of the Ark. Compare, however, the statement found in Heb. ix. 4. **Mercy-seat**: *i.e.*, the lid, or cover, of the Ark (see chap. xxv. 21). 21. **Vail of the covering**: see chap. xxxv. 12. The entrance curtains, or dividing vail, which separated the Holy Place from the Holy of Holies. It was a costly vail, supported by a screen of four pillars. **Covered the ark**: hid it from sight, and made of the Holy of Holies a separate and sacred chamber. Compare the secret chambers in the Egyptian temples, where their gods were supposed to dwell. 23. **Bread in order**: the shewbread, which was first offered to the Lord, and then eaten by the priests. Moses seems to have acted as a priest until Aaron and his sons were duly appointed. 28. **Set up the hanging**: *i.e.*, the curtain at the entrance to the Holy Place. 'The entrance was from the east, so as to catch the rays of the rising sun. Here the curtains extended only fifteen cubits from each corner, and the intervening space, with its four pillars, formed the entrance, and was overhung with curtains of fine twined linen, of the richest and most brilliant colours—blue, and purple, and scarlet.' 33. **Court**: space marked off round the Tabernacle (see chap. xxvii. 9–18). 34. **Cloud**: symbol of the Divine presence. No doubt it was the pillar-cloud which had guided them in their journey. **Glory of the Lord**: some wonderful brightness on which man's eye dare not gaze. 35. **Not able to enter**: it was a glory beyond even his power to bear. The glory seems to have appeared as a light within, and as a cloud without. For special appearances of this glory in the Tabernacle, see Numb. xiv. 10; xvi. 19, 42; also see Exod. xvi. 10; 1 Kings viii. 10, 11. 36. **Taken up**: so as to be like a marching sign in the heavens. 38. **Fire . . . by night**: cloud with fire in it shows dark by day, and bright at night.

Hymn.

J. M. Neale's, 'O Lord of hosts, whose glory fills The bounds of the eternal hills,' etc.

Outline for Teaching.

I. *Moses' Care in Uprearing the Tabernacle.*

In every minutest thing he strove to do precisely as God had commanded him. In God's service we must be strictly obedient to God's will.

II. *God's Acceptance of Moses' Faithful Work.*

That acceptance was shown in gracious signs — cloud, brightness. God dwelt in the sanctuary that was raised for Him, as He will surely dwell in every humble, contrite, prepared heart.

Remember the promise, 'I will come to him, and sup with him, and he with me.'

Illustrations.

TABERNACLE.—'It is generally supposed that the Israelites began the work of the Tabernacle about the sixth month after they left Egypt; and as the work was finished about the end of the first year of their exodus (for it was set up the first day of the second year), that therefore they had spent about six months in making it so that the Tabernacle was erected one year all but fifteen days after they left Egypt. Such a building, with such a profusion of curious and costly workmanship, was never got up in so short a time. But it was the Lord's work, and the people did service as unto the Lord. The Tabernacle, as well as the Temple, was a type of the incarnation of Jesus Christ. As the glory of God was manifested between the cherubim, above the mercy-seat, in this Tabernacle, so God was in Christ, and in Him dwelt all the fulness of the Godhead bodily. As in the Tabernacle were found bread, light, etc., probably all these were emblematical of the ample provision made in Christ for the direction, support, and salvation of the soul of man. Of these, and many other things in the law and the prophets, we shall know more when mortality is swallowed up of life.'—*Dr. Adam Clarke.*

BEAUTY IN THE TABERNACLE.—'The old Spartans asked their gods to give them the beautiful with the good. When God made a house for man, He made the world not only useful, but beautiful. When God gave man a commission to build a house for Him,

He modelled the plan upon His own principles by uniting the beautiful with the good, that it might be pleasant to the eye, and worthy of Him who was to be worshipped. If God willed thus in the case of a wandering people, whose resources were small, how much more in our case? All the treasures of our coffers, all our intelligence, are not too great to raise a temple for Him whom the heavens cannot contain.'—*Bib. Museum.*

THE TABERNACLE.—'The Tabernacle might be either called a house or a tent, because it had wooden walls like a house, and curtains and hangings like a tent; but as it externally resembled a common oblong tent, and the wooden walls were without a roof, and properly only supports for the many curtains and hangings spread over them, it is more properly called a tent. In the ordinary tents of the Arabs there are at least two main divisions — the innermost for the women; and hence sacred, inaccessible. Hence we have the simple idea after which this royal tent of Jehovah, the King and God of the Hebrews, was made.'—*Bagster's Notes.*

GOLDEN CANDLESTICK. — 'This sacred utensil was a figure of the Church. Its use was to receive the light, and then diffuse it abroad. Even so the Church receives the truth in the first place, and then holds it forth by purity of doctrine and sanctity of life. The tongs and snuff-dishes were no more necessary appendages to the golden candlesticks than Church censures and brotherly admonition are to every society of Christians. By these means the temple of the Lord is preserved from defilement, and its light from burning dimly.'—*W. McEwen.*

No. 52. [G. T. Col. iii. 16.] June 29.

Review of the Quarter's Lessons.

The Golden Text is the centre round which the Review should gather. It is, 'Let the word of Christ dwell in you richly in all wisdom.' By the word of Christ we understand His various counsels and instructions, as given directly by Himself, and mediately through His apostles.

Our series of lessons for the quarter have dealt with some of these counsels. There is not such a connection between them as readily gives a Review Outline. They may be treated as important specimens of the Teachings of the Apostle Paul concerning both (1) Christian Doctrine, and (2) Christian Duty.

We give (I.) the list of the subjects treated; and (II.) a list of the 'Leading Ideas' which we have suggested for each lesson. This will help in reviewing the *topics* and the *points* which the teachers have endeavoured to impress on the children.

Topics.

1. Disciples encouraged—Acts xviii. 22–28; xix. 1–7.
2. Paul at Ephesus—Acts xix. 8–22.
3. Paul's Preaching—1 Cor. i. 17–31.
4. Abstinence for the sake of others—1 Cor. viii.
5. Christian Love—1 Cor. xiii.
6. Victory over Death—1 Cor. xv. 50–58.
7. Uproar at Ephesus—Acts xix. 23–34.
8. Liberal Giving—2 Cor. ix.
9. Christian Liberty—Gal. iv. 1–16.
10. Justification by Faith—Rom. iii. 19–31.
11. Blessedness of Believers—Rom. viii. 28–39.
12. Obedience to Law—Rom. xiii. 1–10.

Leading Ideas.

1. God encourages His people in two ways—by sending to them gifted and wise teachers, and by giving them the sealings and inspirations of the Holy Ghost.
2. The earnest worker for Christ must look for opposition, but he may also look, with confidence, for the grace that will enable him to overcome the opposition.
3. The gospel is a message from God which His servants have to deliver. Those willing to receive and obey this gospel are eternally saved.
4. We are bound to consider the influence that our conduct or our indulgences may have upon *others*, and to regulate our conduct in the light of *their* highest welfare.
5. Christianity alone has exalted *charity* to the chief place among the

graces. It teaches that 'Love is of God,' and 'God is love.'

6. Death is thought of as man's last, worst, and most unconquerable enemy, but even *it* Christ can master and overcome for us.

7. The support of idolatry depends on the superstition of the people, and not on teaching, reasoning, inquiry after truth, or Divine revelations.

8. A man's property, a man's talents, and a man's time, are all the Lord's, and he should show that he recognizes this by devoting a portion of each, wholly and directly, to God's service.

9. Christian liberty is essentially this: freedom from the restraints of evil; liberty to do right.

10. Under the law a sinner was justified by *works*; under the gospel the sinner is justified by grace upon faith: but the faith that saves is such as will bear the fruitage of good works.

11. God's love for those who trust His Son ensures the full supply of all their needs. They have 'all-sufficiency in all things.'

12. Good citizens keep the laws of their land, and good Christians keep the law of their Master, Christ.

No. 53. [G. T. James iv. 7.] July 6.

Jesus Tempted.

(Read Luke iv. 1–13.)

Leading Idea.

If He is to be able to succour them that are tempted, Jesus must have an experience of what temptation is.

Introduction.

Question on the author of this gospel. What other work did he write? With what apostle was he more immediately associated? Show in what things this gospel is peculiar, and differs from the other three. What parables are only recorded in this gospel? When may we suppose it to have been written? How does Luke's genealogy of our Lord differ from that given in the Gospel of Matthew? Luke had no personal knowledge of our Lord: he collected and put together the most authentic information. He preserves for us the records of the birth of John the Baptist, and some of the incidents connected with the birth of Jesus. Of these things the apostles, as such, had no direct knowledge. Mary, the mother of Jesus, must have given much of this information.

Question on the incidents of the birth and childhood of Jesus. Luke preserves the record of His visit to Jerusalem as a boy. He was about thirty years old when baptized by John in Jordan. That was like His consecration, or ordination, to His life-ministry. Then God sealed Him by the gift of the Holy Ghost. But ere He actually entered on His work there came the solemn testing time which is the subject of our lesson.

Explanations.

Ver. 1. **Jesus**: note the significance of this name. It means Helper, Saviour, and is the same as the Hebrew *Joshua*, or *Je-hoshua, God-saving*. **Full of the Holy Ghost**: see chap. iii. 22; compare John iii. 34. **Led by the Spirit**: this may mean, 'constrained by an inward impulse to be alone and quiet for solemn meditation;' but we are to understand that the impulse came from the Holy Ghost. From one point of view it is true to say, 'Jesus wanted to be alone;' and from another point of view it is true to say, 'The Holy Ghost urged Him to go away, and get alone.' **Wilderness**: exactly where He went cannot be discovered. East of Jordan there were lonely districts, providing just the seclusion Jesus sought. 2. **Forty days**: on comparing the narratives in the Gospels, we find it difficult to decide whether the temptation continued during the forty days, or came when He was hungry and weary at its close. **Tempted**: exactly what the temptation was is not told us; probably it was the suggestion that He should carry out His mission *in His own way*, instead of simply doing it in God's way. Recall the forty days' fasting of Moses and Elias. **Eat nothing**: He was so absorbed in thought as to never think about food. Illustrate how the young soldier, in the days of chivalry, fasted and watched all night before receiving the honour of knighthood. 3. **The devil**: whether this was a suggestion put into Christ's mind, or the devil

took some form, and spoke the words to Him, is disputed. We prefer the idea of inward suggestions. **Son of God**: it was the consciousness of this fact which had just been brought to our Lord in His baptism. It involved the trust of miraculous power. **Stone . . . bread**: *i.e.*, by the exertion of your miraculous power, help yourself, provide for your own necessities. 4. **By every word of God**: *i.e.*, by simple submission and obedience to God's will. Miraculous power is a trust, not a personal possession. It must not be used for self (Deut. viii. 3). Observe that our Lord's weapon of defence and rule for guidance is Holy Scripture. 5. **Taking him**: not in body, but in thought, in imagination. **All the kingdoms**: there is no mountain from which all these can be seen; nor can all be seen by bodily eyes 'in a moment.' 6. **All this power**: material, human authority. **Delivered unto me**: by men who acted on his principles, but not by God. It was but a lying boast. God has never withdrawn His sole and sovereign right to rule His creatures. 7. **Worship me**: or acknowledge me as supreme ruler, then this delegated authority shall be thine. 8. **Behind me**: a strong way of saying, 'I will not even talk with you; I will have nothing to do with your suggestion.' **The Lord thy God**: this was the first law for a Jew. To him the worst iniquity was allowing a rivalry with God. To Jesus the very suggestion was an offence; He would not parley with it for one moment. 9. **To Jerusalem**: in thought. **Pinnacles**: or wing overhanging the valley. **Cast thyself**: put to proof the promise on which you rely. But to 'put to the proof' shows mistrust and doubt; and Jesus would not doubt. Satan here uses Scripture, but look at the passage and see what an important sentence he left out. 12. **Not tempt**: *i.e.*, put to the test, as if you mistrusted Him. 13. **All the temptations**: better, 'had completed every kind of temptation.' **For a season**: until a convenient opportunity for renewing temptation come.

Alterations in Revised Version.

Ver. 1, read *the Jordan*. Read *was led by the Spirit in the wilderness during forty days*. Ver. 2, Read *and He did eat nothing in those days*. Ver. 3, for *be made*, read *that it become*. Ver. 4, Omit *but by every word of God*. Ver. 5, read *and he led him up, and showed him*, etc. Ver. 6. read *to thee will I give all this authority*. Ver. 7, read *worship before me*. Ver. 13, read *had completed every temptation*.

Hymn.

'Heavenly Father, to whose eye
Future things unfolded lie.'

Outline for Teaching.

Compare Luke's order of temptations with that in Matthew. Observe here three attacks and three defences. Satan has but one weapon of attack, it is an appeal to the self-seeking spirit. Our Lord has but one weapon of defence, it is Holy Scripture, which, for the good man, is the all-sufficient rule of faith and practice.

I. *The Three Attacks.*

Show how they appealed to the 'lust of the flesh, the lust of the eyes, and the pride of life.' We are attacked just as Jesus was.

II. *The Three Defences.*

What knowledge of God's word they show. Jesus made the Scripture 'a lamp to His feet, and a light unto His way,' and therein set us a holy example.

When tempted we may feel that Jesus knows 'what sore temptations mean,' and can sympathize with us, and help us.

No. 54. [G. T. Psa. lxxviii. 70.] **July 6.**

David, King over all Israel.

(Read 2 Sam. v. 1–12.)

Leading Idea.

God's purposes and God's promises surely stand, but the time for their outworking and fulfilment God keeps in His own hands. 'Hath He said, and shall He not do it?'

Introduction.

Not long ago our series of lessons concerned the early life of David, and the way in which, by Divine providence, he was fitted for the kingship to which he was now designated. They

did not include his experiences while an outlaw, which were a further test of his character, his loyalty to Jehovah, and his power to rule and lead a people. During that time of trial he attached a number of men to himself, who became the nucleus of his kingdom, and his fast friends through all the scenes which led to his acknowledgment as sole king.

When Saul and his three sons were slain at Gilboa, it seemed as if the way was made plain for David's immediate accession; but the adherents of Saul, under Abner's lead, made an effort to retain the sovereignty for his house, and set up as king Ish-bosheth, one of Saul's sons who had been spared. This produced civil war. David was made King of Judah, and as Ish-bosheth was in no sense 'the Lord's anointed,' David did not hesitate, by fighting and diplomacy, to endeavour to get possession of the entire kingdom. This was presently accomplished, but only after the treacherous deaths of both Abner and Ish-bosheth, acts in which David took no part, and of which he gave no approval.

The way to the throne of all Israel was now open, and the account of this, and the securing of a national capital for the new kingdom, is contained in our lesson to-day.

'David had now no rival; to him the eyes of the whole nation turned. A head was needed, a bond of union, and a strong central government; and the public choice now fell on the man so long before selected and anointed of God. The orderings of Divine providence had brought round at last the completion of the Divine purpose. Voluntarily the elders of Israel gathered together, and came to David with the offer of the national crown.' —*First Three Kings of Israel, by R. Tuck.*

Explanations.

Ver. 1. **All the tribes**: from both sides of the Jordan. It was a 'grand deputation of elders,' attended by great numbers of tribesmen. Even the tribe of Benjamin, Saul's tribe, sent three thousand men to represent it. **Thy bone and thy flesh**: a figurative recognition of their rights in him. An expression of near and close affinity. (Compare Gen. ii. 23; xxix. 24; Judg. ix. 2; 2 Sam. xxix. 12, 14, 42; Eph. v. 30.) 2. **Thou wast he, etc.**: three reasons are given for their willingness to recognize David as king. 1. He was a true-born Israelite. 2. He had already been acknowledged as the true leader of the people. And 3. God had designated and anointed him to this office. All this had been long known, it was only now recognized, admitted, and acted upon. 3. **Made a league**: or covenant. Such a formal declaration of the constitution was usually made at the commencement of a new dynasty. Compare the oath taken by our sovereigns at their coronation. **Before the Lord**: this expression indicates that the league-making was attended with religious services, and so was regarded as a solemn religious act. Abiathar and Zadok the priests were both with David, and the tabernacle and altar may have been at Hebron, though the ark was at Kirjath-jearim. **Anointed David**: this was his *third* anointing. Find the other two cases. **Over Israel**: including Judah. Or this may have been regarded as an anointing for the *other tribes*, recognizing that he was already the anointed king of *Judah*. 4. **Thirty years old**: compare the age of Joseph when he was exalted to the second throne of Egypt (Gen. xli. 46), and of our Lord when He began His ministry (Luke iii. 23). Thirty may be regarded as the commencement of a man's prime. 'If David was twenty years old at the time he slew Goliath, four years in Saul's service, four years of wandering from place to place, one year and four months in the country of the Philistines, and a few months after Saul's death, would make up the ten years necessary to bring him to the age of thirty' (*Speaker's Commentary*). From 1 Chron. xii. see the presents which flowed in from all parts of the country as expressions of loyalty to the new king. 'Vast quantities of the thin, dry bread of the country; loads of meal or flour, of figs pressed into cakes, and of raisins, arrived on long trains of asses, camels, mules, and oxen; wine and oil, and cattle and sheep in herds and flocks, filled the Hebron valley.' 6. **To Jerusalem**: a city most convenient as a capital city, and as situated on the borders of the tribes of

Judah and Benjamin, the very place to reconcile what had been contending factions. A remnant of the Canaanites held the fortress of Jebus, which was afterwards called Mount Zion, and their position was regarded as impregnable. 'Its position, in fact, was naturally very strong, for it was built on twin hills—afterwards Zion and Moriah—cut off by valleys on three sides from the country round, and fortified strongly on the north, where it was weakest' (*Gikie*). Blind and lame: this was a foolhardy boasting that the blind and the lame were enough to keep David out of the place. 8. That day: when the foolish boasting was reported to him. Gutter: or the water-course; probably indicating the direction in which the fortress might be stormed. They said: or it became a proverb. Joab led the storming party. 9. Millo: a fortress, or outwork on Zion. 10. Grew great: Hebrew, 'going and coming.' Hiram: see 2 Kings v. 1; 1 Chron. xiv. 1.

Hymn.

Cowper's, 'God moves in a mysterious way, His wonders to perform,' etc.

Outline for Teaching.

I. *The Unity of the Nation in the Choice of a King.*

Show how the unity had been broken, and recall the circumstances that brought about union.

II. *The King in whom the Nation were United.*

Divinely designated; known as valiant and wise; proved and fitted by an experience of trouble and difficulty. A man who was *heart-loyal* to Jehovah.

III. *The New Capital for the United Nation.*

Give the previous history of Jerusalem. Explain its situation. Show its relations to David's tribe, Judah, and Saul's tribe, Benjamin. Dwell on the way in which it was secured.

David's prosperous time had come, but this is the secret of it: 'The Lord of hosts was with him.'

Illustration.

JERUSALEM.—'The first act of David's government must appropriately be the conquest of Judah's capital. The city of the Jebusites must become truly Jerusalem—"the inheritance," the "abode" "of peace:" the peace of the house of David. Jerusalem was almost marked out by nature to be Israel's capital, from its strength, its central position, and its situation between Benjamin and Judah. Far more than this, it was the place which the Lord had made choice of, to be, as it were, a guarded sanctuary within the Holy Land. But, as Zion was in possession of the Jebusites, as the original Canaanite inhabitants of the land, the land itself could not be said to be wholly won. Thither, accordingly, David directed the united forces of his people, and afterwards made it his residence; and to render it more secure, he "built," or rather "fortified," the stronghold of Zion.'—*Edersheim's Bible History.*

REVIEWS.

The Little Gleaner (Houlston and Sons) is a magazine that our friends should know. The pieces it contains are short, interesting, adapted to young people, and pleasantly written.

Those interested in flowers and trees will be glad to know of the well-illustrated penny weekly paper entitled *Garden Work* (171, Fleet Street, E.C.); and the monthly magazine entitled *Woods and Forests* (37, Southampton Street, W.C.)

Those who delight in poetry should look out for an opportunity of seeing Fred. A. Hoffman's new work on *Poetry, its Origin, Nature, and History* (Thurgate and Sons, Paddington, W.), of which we have seen specimen sheets.

SINGER'S SEWING MACHINES

(HAND AND TREADLE)

ARE UNEQUALLED FOR

Simplicity, Durability, Capacity and Variety of Work, and Superiority of Stitch.

BEWARE OF COUNTERFEITS.

Price from **£4. 4s.**
Ten per cent. Discount for Cash.
Price Lists Gratis.

On Hire, with option of Purchase, **2/6** per week.
Instruction Free.

Over **5,850,000** of these celebrated Sewing Machines have been sold.
The annual sales exceed Half a Million.

THE SINGER MANUFACTURING COMPANY.

(FORMERLY I. M. SINGER & Co.)

CHIEF OFFICE: 34, UNION SQUARE, NEW YORK. CHIEF COUNTING HOUSE IN EUROPE: 39, FOSTER LANE, LONDON, E.C. And 403 branches in all the principal towns of Great Britain and Ireland.

VALUABLE HOUSEHOLD MEDICINE.

ESTABLISHED 1835.

BY THE USE OF WHICH

DURING UPWARDS OF FORTY YEARS

MANY THOUSANDS OF CURES HAVE BEEN EFFECTED.

Numbers of which cases had been pronounced INCURABLE! The numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS; also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being A DIRECT PURIFIER OF THE BLOOD and other fluids of the body. Many persons have found them of great service both in relieving and preventing SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints. Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 8, Crane Court, Fleet Street, London, and by all Chemists and Medicine Vendors at Home and Abroad. Sent free by post in the United Kingdom for 8, 14, or 33 stamps.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE are effectually cured without the aid of the lancet or knife, by

E. Burgess's Lion Ointment and Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from **E. BURGESS**, removed to 117, High Holborn, and Kingsgate Street, London, W.C.

ECONOMIC AND TASTEFUL PRINTING.

Mr. ELLIOT STOCK undertakes the printing of Books, Magazines, Pamphlets, Tracts, and all other descriptions of publications, in tasteful style and on the most reasonable terms.

Applications for estimates should be made to

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

In small 8vo, cloth, price 7s. 6d. post free.

TO AND FRO; or, Views from Sea and Land. By WM. SIME, Author of "King Capital."

"The author has a practical word to say about everything: he is an angler, a curler, a man of letters, a metaphysician, and a keen observer of character, as shown by his unique remarks on the inhabitants of the sunny south and the Emerald Isle."—*Whitehall Review.*

"A very interesting volume of reprinted essays."—*Bibliographer.*

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Established 1851.

BIRKBECK BANK. — Southampton Buildings, Chancery Lane.

Current Accounts opened according to the usual practice of other Bankers and Interest allowed on the minimum monthly balances when not drawn below £25. No commission charged for keeping accounts, excepting under exceptional circumstances.

The Bank also receives money on deposit at Three per cent. interest, repayable on demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings, and other Securities and Valuables; the Collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities.

Letters of Credit and Circular Notes issued.

A Pamphlet, with full particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate possession, and no Rent to pay. Apply at the Office of the **Birkbeck Building Society.**

HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH, with immediate Possession, either for Building or Gardening purposes. Apply at the Office of the **Birkbeck Freehold Land Society.**

A Pamphlet, with full Particulars, on application.

FRANCIS RAVENSCROFT,
Manager
Southampton Buildings, Chancery Lane.

NURSE EDDA'S
WONDERFUL
BABY SOOTHER.

THIS unequalled remedy is entirely free from any Opiates or noxious or strong acting Medicine; its effect is instant in relieving Infants from GRIPES, WIND, COLIC, &c. It is guaranteed a simple, harmless Medicine. No one in charge of a Baby should be without it; have it ready in the house.
Price 1s. per Bottle at all Chemists, or free by Parcels' Post; same Price, 12 Stamps, to
THOS. KEATING, Chemist, St. Paul's, London.

KEATING'S WORM TABLETS.

NEARLY all children suffer from Worms; if suspected do not wait, you can with ease cure the child; this remedy is sure to cure; safe to use (has no effect except on Worms). *Tins, 1s. 1½d., at all Chemists.*

REMEMBER LAMPLOUGH'S EFFERVESCING

PYRETIC SALINE

AND HAVE IT IN YOUR HOUSES.

It is most invigorating, vitalizing, and refreshing. Gives instant relief in Headaches, Sea or Bilious Sickness, and quickly cures the worst form of Eruptive or Skin complaints. The various diseases arising from Climatic causes, Constipation, the Liver, or Blood impurities, Inoculation, the results of breathing air infected with Fever, Measles, or SMALLPOX, are frequently prevented, and these diseases cured by its use.

Any person who has already Smallpox should take it, and be kept in a cool and darkened room to prevent its leaving any trace on the features.

The numerous statements and letters relating to its marvellous effect, as a positive cure in TYPHUS, SCARLET FEVER, SMALLPOX, and other BLOOD POISONS, are most remarkable, and are painfully suggestive of great neglect whenever the PYRETIC SALINE is not employed in these diseases.

"It furnishes the Blood with its lost Saline constituents."—DR. MORGAN, M.D., &c.

The late DR. TURLEY states in his letters and lectures—"I found it act as a specific, in my practice and family, in the worst form of Scarlet Fever, NO OTHER Medicine being given."

CAUTION.—The great reputation of this remedy having called forth spurious imitations, whose only merit is a transposition of the words of my label and wrappers, without any of the *health-restoring properties*, it is needful to observe my Name and Trade Mark as above on a buff-coloured wrapper, without which the Saline cannot be genuine.

I have again applied for and obtained a Perpetual Injunction, with Costs, against a Chemist in Manchester.

Sold by all Chemists in Patent Glass-stoppered Bottles, at 2s. 6d., 4s. 6d., 11s., and 21s. each.

LAMPLOUGH'S CONCENTRATED LIME-JUICE SYRUP,

A perfect Luxury; forms, with the addition of Pyretic Saline, a most delicious and invigorating beverage, particularly for Total Abstainers, the Delicate, and Invalid. *Most Chemists sell the above with the Pyretic Saline. In Patent glass-stoppered Bottles, at 2s. and 4s. 6d. each.*

H. LAMPLOUGH, 13, HOLBORN HILL, LONDON, E.C.

The

Willcox and Gibbs

"AUTOMATIC"

Silent Sewing Machine.

The very highest Excellence in every respect: in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid and Free of all Cost, for a Month's Trial at Home. List Post Free.

Willcox and Gibbs Sewing Machine Co., 150, Cheapside, and 135, Regent Street, W., London;

10, Cross Street, Manchester; 115, Hope Street, corner of Bothwell Street, Glasgow; 82, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.

A Certified Agent in every Town.

BROOKS' MACHINE COTTONS.

VALUABLE HOUSEHOLD MEDICINE.

WHELPTON'S VEGETABLE PURIFYING PILLS. TRADE MARK.

ESTABLISHED 1835.

BY THE USE OF WHICH

DURING UPWARDS OF FORTY YEARS

MANY THOUSANDS OF CURES HAVE BEEN EFFECTED.

Numbers of which cases had been pronounced INCURABLE! The numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS; also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being A DIRECT PURIFIER OF THE BLOOD and other fluids of the body. Many persons have found them of great service both in relieving and preventing SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints. Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London, and by all Chemists and Medicine Vendors at Home and Abroad. Sent free by post in the United Kingdom for 8, 14, or 33 stamps.

FIVE GOLD MEDALS

BORWICK'S BAKING POWDER

FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard

Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores in 1d. and 2d. packets, and 6d. and 1s. tins.

JAMES' DOME BLACK LEAD.

CLEAN! NO DUST!!

The DOME BLACK LEAD differs from the ordinary kinds in the following IMPORTANT POINTS—

It is manufactured only from selected materials of the BEST QUALITY, and being prepared by a special process, it not only POLISHES QUICKLY, but also adheres at once to the stove or grate, thereby AVOIDING INJURY TO THE FURNITURE from dust.—Sold by Grocers.

For Excellence of Quality GOLD MEDAL For Cleanliness in Use

E. JAMES & SONS, SOLE MAKERS PLYMOUTH.

BRYANT & MAY'S MATCHES

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW.

No. 8. Aug, 1884.

THE TEACHERS' STOREHOUSE AND TREASURY

Of Material for Working Sunday-School Teachers.

CONTENTS.

	PAGE
The Work.	
My Experience of Teachers	169
The Book.	
Notes of Bible Lectures	170
The Class.	
Nos. 63-72. August 10th-September 7th..	173
The Desk.	
Brief Outlines for Addresses on the International Golden Texts	191

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

ONE PENNY

THE HOLBORN DENTAL SURGERY, 37, High Holborn, London, W.C.

(Directly opposite Chancery Lane).

MR. J. SHIPLEY SLIPPER
R.D.S.
SURGEON-DENTIST
ARTIFICIAL TEETH.

Copies of Testimonials from Ministers and others gratis, and post free to our readers on application.

By a combination of two of his latest inventions, Mr. J. Shipley Slipper is now enabled to adapt artificial teeth to the mouth, without the extraction of loose teeth or stumps. These teeth never change colour, are fitted to the mouth without any unsightly wires or fastenings, and are so lifelike as to defy the keenest and most experienced observer.

CHARGES:	£	s.	d.
Artificial Teeth on the new base, durable and natural from	3	6	
A set complete from	20	0	
Stopping, Scaling, and Painless Extraction	2	6	

Repairs whilst waiting at a trifling cost. All cases guaranteed.

Consultation and every information FREE of charge. Daily from 9 a.m. to 7 p.m., Saturdays to 3 p.m., at 37, HIGH HOLBORN, LONDON, W.C.

Possessing all the Properties of the Finest Arrowroot,

BROWN & POLSON'S CORN FLOUR

Is a household requisite of constant utility,

For the Nursery, the Family Table, and the Sick-Room.

FIVE GOLD MEDALS
BORWICK'S BAKING POWDER
FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard

Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits; and to Fruit Puddings and Pies. Vast numbers use it, and no family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores in 1d. and 2d. packets, and 6d. and 1s. tins.

JAMES' DOME BLACK LEAD.

CLEAN! NO DUST!!

The DOME BLACK LEAD differs from the ordinary kinds in the following IMPORTANT POINTS—

It is manufactured only from selected materials of the BEST QUALITY, and being prepared by a special process, it not only POLISHES QUICKLY, but also adheres at once to the stove or grate, thereby AVOIDING INJURY TO THE FURNITURE from dust.—Sold by Grocers.

For Excellence of Quality GOLD MEDAL For Cleanliness in Use

E. JAMES & SONS, SOLE MAKERS PLYMOUTH.

BRYANT & MAY'S MATCHES

No. 7. July, 1884.

THE TEACHERS' STOREHOUSE AND TREASURY

Of Material for Working Sunday-School Teachers.

CONTENTS.

The Work. PAGE

A Teacher's Reading and Reading Habits 145

Reaching Young Hearts.. 148

The Book.

The Egyptian Army at the Time of the Exodus 151

The Scene of our Lord's Temptation.. 152

The Battle of Beth-Horon 153

The Class.

Nos. 55–32. July 13th–Aug. 3rd.. .. 154

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

ONE PENNY

ELLIOT STOCK'S NEW CATALOGUES.

A CATALOGUE OF REWARD AND PRIZE BOOKS FOR SCHOOLS, from 6d. to 7s. 6d., carefully selected and arranged according to prices.

A CATALOGUE OF HANDSOMELY-BOUND BOOKS, suitable for Presentation, bound in calf, morocco, &c.

A CATALOGUE OF BIBLES, in plain and handsome bindings, for presents, at very reasonable prices.

Either of the above will be sent post free for 1 stamp.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

PAGE WOODCOCK'S WIND PILLS

GOOD for the cure of Wind on the Stomach.
GOOD for the cure of Indigestion.
GOOD for the cure of Sick Headache.
GOOD for the cure of Heartburn.
GOOD for the cure of Biliousness.
GOOD for the cure of Liver Complaint.
GOOD for the cure of ALL COMPLAINTS arising from a disordered state of the STOMACH, BOWELS, or LIVER.

They are sold by all Medicine Vendors, in boxes at 1s. 1½d., 2s. 9d., and 4s. 6d. each; or, should any difficulty occur, enclose 14, 33, or 54 stamps, according to size, to PAGE D. WOODCOCK, High Street, Lincoln, and they will be sent free by return of post.

"FOR THE BLOOD IS THE LIFE."

CLARKE'S WORLD-FAMED BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity, 11s. each, of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

Just Published; New and Cheaper Edition, 5s., post free.

THE NEW CYCLOPÆDIA
OF
ILLUSTRATIVE ANECDOTE
MORAL AND RELIGIOUS.

CONTAINING A VAST COLLECTION OF AUTHENTIC ANECDOTES, OLD AND NEW, ON A WIDE RANGE OF SUBJECTS, CLASSIFIED AND ARRANGED FOR READY REFERENCE, AND DESIGNED FOR THE USE OF MINISTERS, TEACHERS, AND THE FAMILY CIRCLE.

This Work is a collection of Anecdotes illustrative of the great subjects which form the basis of all Christian Teaching, Scripture Truth, and Christian Life. The Anecdotes are varied in style, character, and treatment, and are gathered from all available fields, both ancient and modern, the best writings of all denominations being laid under contribution to furnish material for its completion; while great care has been taken to avoid such anecdotes as are to be found in other collections—also to exclude those which are from their age inappropriate, or from their frequent use inadmissible.

"This work will certainly prove a luxury to such lecturers and preachers who have not extensive libraries, or much time to look through many books for themselves, to find just what they want at the time they want it."—*Church Advocate.*

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

SPECIALLY USEFUL BOOKS FOR TEACHERS.

In crown 8vo, handsomely bound, price 5s. each volume, post free.

THE

BIBLICAL MUSEUM:

A Complete Commentary on the Holy Scriptures on an Original Plan. Consisting of Notes—Critical, Homiletic, and Illustrative—of the Holy Scriptures. By the Rev. JAMES COMPER GRAY, Author of "Topics for Teachers."

THE BIBLICAL MUSEUM may be briefly described as a commentary on the Scriptures on an entirely new and original plan; the object being to place in the hands of the reader the latest results of the modern scholarship, the best and most appropriate illustrative matter, and the most efficient homiletic analysis of each text in the most condensed form, and at the lowest possible price consistent with the vast outlay that the production has necessarily involved.

Every verse or group of verses in the BIBLICAL MUSEUM is elucidated by five distinct classes of Notes:

1. Brief and suggestive EXPLANATORY HINTS, in which both the letter and the spirit of the sacred text have a careful and very full elucidation.
2. HOMILETIC ANALYSES, taken from the discourses of eminent divines of all countries and churches.
3. AUTHENTIC ANECDOTES and ILLUSTRATIVE QUOTATIONS from standard writers, added to each verse.
4. ARCHÆOLOGICAL NOTES and derivation of old Bible words with illustrations of their use; APHORISMS and other quotations to serve the purpose of secular or theological side-lights, and to suggest ideas upon the passage under notice.
5. SCRIPTURE REFERENCES and Parallel Passages, which interpret Scripture by Scripture.

NEW TESTAMENT. Vols. I. Matthew and Mark.—II. Luke and John.—III. Acts and Romans.—IV. Corinthians.—V. Hebrews to Revelation, and Index.

OLD TESTAMENT. Vols. I. Genesis and Exodus.—II. Leviticus to Deuteronomy.—III. Joshua to Samuel II.—IV. Kings and Chronicles.—V. Ezra to Job.—VI. Psalms.—VII. Proverbs to Song of Solomon.—VIII. Isaiah.—IX. Jeremiah and Ezekiel.—X. Minor Prophets, and Index.

The Work has two very full Indexes of Anecdotes and of subjects, by means of which its vast stores of information are placed at the reader's use for immediate use.

In Two Vols., with 200 Illustrations and eight well-executed Maps, price 3s. 6d. each, post free.

TOPICS FOR PREACHERS AND TEACHERS. By JAMES COMPER GRAY. This valuable and popular work constitutes a Bible Dictionary, a Bible Manual, a Bible Text-book, a Commentary, a Concordance, and a Biblical Atlas, all in one, saving the cost of these books, and the time in their use. It is an invaluable work to Preachers and Teachers.

Complete in Two Volumes, 8vo, handsomely bound, price 4s. 6d. each, post free; half-bound, 7s.; morocco, 12s. each, post free.

BIBLICAL THINGS NOT GENERALLY KNOWN. Containing a vast Collection of Facts, Notes, and Information concerning much that is rare, quaint, curious, obscure, and little known in relation to Biblical subjects. A very copious and detailed Index puts the stores of information contained in these volumes at the reader's disposal at a glance.

"Ministers, Sunday-school Teachers, and others engaged in the exposition of the Scriptures will not fail to avail themselves of so rich a storehouse of illustrations as this work promises to be."—*Record.*

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

POST FREE FOR SIX STAMPS, or LARGE EDITION (bound in cloth), 1s. 3d., from the AUTHOR.

CONSUMPTION

AND ALL LUNG DISEASES.

By G. T. CONGREVE, *Coombe Lodge, Peckham.*

The Nature, Progress, and True Treatment of this Scourge of England, with 133 Selected Cases.

The following is from the TENTH SERIES of CASES:—

ANOTHER CASE (THIRD) REPORTED by MR. C. CLARKE, STEAM PRINTING WORKS, HAYWARD'S HEATH, Sussex.

[Two cases were given (reported by Mr. C.) last month.]

Mr. Clarke writes as follows:—"MR. JOHN CHEALE, of BURGESS HILL, was given up in the winter of 1888 as an *incurable case of consumption.* I advised him to adopt your treatment, and he has been restored to health and strength."

Disease commenced with "severe cold, pains in the back and shoulders, phlegm mixed with blood. Then cough became violent, causing the rupture of a vessel. Profuse green expectoration followed, and often was mixed with blood. Breathing difficult, night sweats came on, distressing palpitation, loss of flesh all over the body. Two doctors reported the right lung much diseased, the left also affected." (Ordered medicine three times a day with honey and lemon juice, cod-liver oil if found to digest well, sponging and use of liniment).

In one month there was much improvement; "cough much better, comfortable nights, able to walk about." In another two months the patient was "able to go to work."

Considering the state of this patient when commencing my treatment, the recovery was remarkably rapid and gratifying indeed!

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Times of Consultation, TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY.

HEADACHE CURED BY

PIXALINE

THE MARVELLOUS DISCOVERY!!

All who suffer from Headache, Brain Fag, Indigestion, Diarrhœa, and Loss of Appetite, should at once send Stamps, 2s. 9d., for a Trial Box. 3 Boxes, 7s. 6d.

ADDRESS—

J. Howard, 21, Queenhithe, London, S.E.

PRESS OPINIONS POST FREE.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, and other Borax preparations are manufactured under Special Patents, and sold by all Grocers and Oilmen.

PATENT BORAX

BORAX

Preparations are known throughout the civilized world by this Patent Trade Mark.

Discovery and Interesting Papers post free.

Sample Packet, Two Stamps, from the Works.

PATENT BORAX COMPANY, BIRMINGHAM.

HOLLOWAY'S PILLS

THIS FAMOUS FAMILY MEDICINE

Is a Certain Cure for all Disorders of the LIVER, STOMACH AND BOWELS. A Great PURIFIER of the BLOOD; a Powerful Invigorator of the System, in cases of WEAKNESS AND DEBILITY, and is unequalled in Female Complaints.

THE WORK.

A TEACHER'S READING AND READING HABITS.

BY THE REV. ROBERT TUCK, B.A.

(*Continued from p.* 123.)

With regard to some classes of books it is necessary to say, Do not skip over the instruction parts. Many modern works may be called 'moral truths and sentiments made agreeable to fastidious tastes.' They are like silver-coated pills; the instruction-parts are daintily set in frameworks of exciting incident, or fascinating conversation; and readers too often become very clever in securing the silvery sweetness, and missing, or getting rid of, the obnoxious pill. The sadness of this growing habit is, that to leave the instruction bits out of most of these books, is to feed our minds upon sentimentality most pernicious, and husks most dry.

The Sunday-school teacher should remember that he is responsible, to a great extent, for the character and useful influence of the reading done by the children. We seldom find teachers who know the magazines and books which the children read, or take any trouble to guide their selection, or aid them in forming good reading habits, or getting the proper benefits of reading. Teachers ought to read a good deal of the literature that comes in the way of their classes. They certainly ought to know the characteristics of all modern writers for children, and so be enabled to talk to the class about the books obtained from the library. A full acquaintance with the children's books would provide us with abundant illustrations attractive to the young folk because half known and remembered by them. A considerable part of our reading as teachers may thus take a place of importance in direct relation to our classes and class work.

Another useful recommendation is, Read with some order. Beware of promiscuous and unsystematic reading. Have some definite purpose before you, and continue reading on some one subject until you have gained something like the mastery of it. Some young people read everything that comes in their way, or rather, partially read everything. They think Mudie's and Smith's last lists are full of fascination, and they want to be able to say in

society that they have read the books that are hardly dry from the press. They have no kind of arrangement, no system. Now they have a book of travels, now one of history, now one of science, and these interspersed with a great variety of novels. But in that way no sound and useful culture for life-work can ever be attained. It could not be if education were merely a mass of well-arranged knowledge, most certainly it cannot be if education really is the nourishing into harmonious vigour of all the various powers and faculties of our being.

Then select some one subject, or branch of a subject, and so give to your reading a definite aim. We can only overcome the wandering habit of mind by sticking resolutely to one thing. We should change only as one subject after another is mastered. It is said that Mr. Spurgeon early adopted the plan of taking the great Puritan writers, Howe, Bunyan, Manton, Brooks, and their fellows, one by one; thoroughly studying one, and storing all their finer thoughts, skilful doctrinal statements, and effective illustrations, before proceeding to another; and to this may be attributed much of the fulness and freshness of his teaching-work through many successive years. Then suppose you choose history, Biblical or secular, keep to one branch of it until not only the bare facts are retained, but you begin to discern some of those great principles which underlie all national movements and changes, and until you can trace in their works the mental and political bias of all the great historians, and so can skilfully appraise the merit of the arguments they use, and find the truth of fact beneath the prejudiced representation of it. There can surely be no more fascinating study than that of the history of ancient Israel under the guidance of the philosophic Ewald or the picturesque Stanley.

Or you may choose practical science, botany, mechanics, astronomy, geology; then read until you are beyond the difficulties of the alphabet, and can illustrate for yourselves the truths and facts with which you may become acquainted. And do not, as Sunday-school teachers, be in the least afraid of science. Christian workers should never speak or think slightingly of it; for it is but the endeavour to know God in Nature, the same God we also know in the Book. Every true scientific fact is in harmony with the revealed Word; and in our teaching work no illustrations will be more effective than those which are taken from intimate knowledge of the earth, the fields, the beasts, and the heavens.

Only take care that your special studies lie in the plane of your great life-work, and that you skilfully store and gain efficiency for your Sabbath class-work.

But your special book, your great handbook, the Bible, is itself a library, and for its worthy elucidation and illustration it requires a library. Bearing in mind what your precise work is, I would recommend two or three special studies. The histories of great nations associated with Bible narrative, such as Egypt, Phœnicia, and Assyria. Recent researches have laid most interesting materials before us in relation to these nations. Another most profitable

study for you is the natural history of the Bible; every teacher ought to be familiar with the flora and fauna of Bible lands. Much of the fascination of Ward Beecher's teaching lies in his ability to bring varied and striking illustration from the vegetable world; and you all know how tales of animal life will delight a class of boys. The habits and customs of Eastern lands provide an almost inexhaustible subject. A little acquaintance with the ancient times would have kept one of our teachers from a sad blunder when he was dealing with Paul's voyage. The narrative says: 'We fetched a compass,' and, not knowing how late an invention the mariner's compass is, the teacher explained that the party had forgotten their mariner's compass, so had to send their boat ashore to get one.

It may be helpful to our readers if we give some hints as to the formation of a teacher's library.

First secure an Oxford Bible, such as is now prepared with a most elaborate and varied appendix, especially for teachers. Then secure a general Commentary on the whole Bible. And, as coming within reasonable price and generally trustworthy, I recommend 'The Critical Commentary,' four volumes. Its millenarian bias, and the cramped printing, are the only objections to it. A word may also be said for the 'Biblical Museum,' a rich treasury of exegesis, homiletics, and illustrations. Then secure a Bible Cyclopædia for information on all related subjects. The larger ones, W. Smith's, Kitto's, Alexander's, are well known. Of smaller ones, I have found Ayre's 'Treasury of Bible Knowledge' quite invaluable.

Then begin to get, one by one, as you are able, special works of exposition on the different books of the Bible. The range must depend on your ability to use the original Hebrew and Greek. But such works as Ellicott's 'Commentary for English Readers,' or the Cambridge Bible, put the results of the best scholarship at the command of those who only read the English.

Get a favourite 'Life of Christ,' Neander, Pressensé, Farrar, or Geikie. Add, as you have opportunity, books of travel in Bible lands, and works on the history of Israel and the related countries, Egypt, Syria, Assyria, etc. Get some good books of sermons and addresses to children which may be taken as models; and look for books of carefully selected and arranged Bible illustration, such as the 'Biblical Treasury,' or 'Biblical Things not Generally Known.' Your own books will soon become so well known that you can use their contents freely in preparing for your school work.

And this further advice may be given to you: Whatever may be your subject, find out and read only the *best* books that have been written on it. There are many books in our day, in every department of study, which are mere abstracts, mere skeletons. They are intended to cram you with knowledge, and they only *cram*. Such crammed food cannot be properly masticated, digested, or assimilated. The thing which is so important in our reading is our coming into close contact with a living, thinking, brother-mind. The *best* books are always the easiest to read, and the most pleasant

reading; and though it may seem to be a longer way round, in reality the journey to the temple of knowledge by the first-class books, is shorter and more direct. In our times, the very best books, in every branch of study, are made readily accessible, and there is no need for any of us to read inferior ones. The most cultured minds of our day in theology, philosophy, biblical and physical science, feel it to be an honour to accommodate their teachings to the circumstances, capacity, and even the vocabulary of the people. Knowledge is no longer shut up in college halls or cloistered monasteries: whatever can be known, every man may know. Stuart Mill in philosophy, Huxley and Tyndal in science, are offered to the people at prices within reach of all, or through our public libraries; and the observations of travellers in Bible lands, and the last results of Bible criticism and exegetical study, are placed before all Bible lovers.

But cultivate the power of deciding what you will *not read*. The attractions of the modern press are so varied and so absorbing, that this power is absolutely essential. The attempt to read everything results in a mere overcrowding of the mind with unrelated varieties, and it inevitably tends to weaken the mental faculties, and prevent concentration, and orderly advance in knowledge.

I may close these counsels with the following wise words from a work by Professor Reade. 'A good habit of reading may be described as the combination of passive recipiency from the book, and the mind's reaction upon it; the equipoise is true culture. But, in a great deal of reading the passiveness of impression is well nigh all; for it is luxurious idleness, and the reactive process is neglected. With the habitual novel-reader, for instance, the luxury of reading becomes a perpetual stimulant, with no demand on the mind's own energy, and slowly wearing it away. The true enjoyment in books is found when there is a co-operating power in the reader's mind, and active sympathy with the book; and those are the best books which demand that of you.'

Enter then, as Sunday-school teachers, into the great world of books, prepared to store from every quarter mental force and mental material for your great and good work. Cultivate good reading habits. But above everything else know well your Bible, the substance of it, the truth of it, and the very heart of it. For this is your exceeding great dignity—you are the teachers of that great book of God's grace, wherein is found 'eternal life,' even the testimony of the Christ who saves.

REACHING YOUNG HEARTS.

THE following paragraphs are taken from a very interesting letter by the Rev. Frederick R. Wynne, M.A., in *The Clergyman's Magazine*.

'I will suppose, then, that you have before you an assemblage of children of various ages and ranks whom it is your duty to teach.

> "The bright and ordered files
> Like spring flowers in their best array,
> All sunshine and all smiles."

'You recognize that you are God's messenger to these immortal beings at the outset of their life's journey. You breathe a prayer to the heavenly Father for them, that He may teach and guide them, for yourself that He may teach you to teach, and guide you in guiding. Then you stand up among the little ones and begin your lesson. An important question arises—What have you to teach? Readily the answer rushes to the lips,—"I have to teach them the Bible. I have to teach the Catechism, the formularies of the Church." Such an answer is no doubt right to some degree, but it is shallow and insufficient. You have to teach chapters and verses, Catechism or collects. But they are only the instruments for your work. The knowledge of them is not the end you have in view. It only furnishes tools to accomplish the real end. What you want these children to know is not any book or document, but a living Person. You want them to know God Himself, to know His will and how to please Him. You want to have their hearts drawn into union with the great Divine Being. You want to make the children good and happy, and to lead them on the way to the heavenly home. Religious teaching is vanity and delusion if it is not meant for this.

'Keep in mind then, first, what you are there to teach.

'And as you teach exert yourself to make the lesson pleasant. Whether it is or is not possible to make learning generally more pleasant than we are accustomed to think may be a subject for educational theorists. But it cannot be questioned that the teaching of the glorious gospel of God should be made bright and happy. It has been sent as "glad tidings of great joy." Take great trouble, then, to make your lesson interesting. If ever you shake off dull sloth, shake it off now. Don't be sleepy or languid. Be wide awake yourself, and keep the children awake. Do not think it necessary to wear too sober a countenance. Do not be afraid of a merry smile on the children's faces as you teach. The smile, or even the rippling laughter of enjoyment, is very different from the grin of irreverence or insubordination.

'If you want to be a useful teacher, then, let it be your first ambition to be a pleasant teacher. If you are unpopular with the children, if they look upon you as tiresome or cross, you do them very little good. If, on the other hand, you have made yourself the friend of the young people in their homes or at their play, or by the part you have taken in their ordinary lessons, your task of pleasing them in the religious instruction will be much easier. When they are fond of you they will like what you say. I have spoken before of the importance of loving feelings and loving ways

in our dealing with human souls. But in no part of our work, perhaps, is this element so essential as in our teaching of the little ones. We must come among them in the spirit of Him who took them up in His arms, laid His hands on them, and blessed them. We must come with a yearning desire to be a real blessing to them, to lift them above the snares and dangers of earthly life, till their young faces look up into the Divine Face that is looking down into theirs. We must come to them with affectionate human sympathy. And what is sympathy with a child? Is it not sympathy with its love of mirth and gladness, sympathy with the feelings that make it delight in a frolic, that bring the laughter so quickly to break up the rosy cheek into those merry dimples, as well as sympathy with the tender heart that makes its stormy grief so passionate, and with the solemnity of its position on the verge of such momentous possibilities of endless destiny?

'But that charming art, "the art of pleasing," is, I need hardly say, only a step towards something further. You put the children at their ease, you get them to feel happy, and then you have to interest their understandings. You want to have their minds active, not passive. With all their liveliness, they are lazy little things, those children, and, like yourself, they shrink from any difficult mental exertion. It is your business now to make them think, whether they like it or not. Merely telling them things, cramming any amount of knowledge into them is useless. Nothing will make a permanent lodgment in their minds, or have a permanent effect upon their character, except what they (more or less) work out for themselves. Make them work now. Stir them with lively questions. Get them to wonder, to puzzle their little brains, to recognize their ignorance, to wish to know, to try to find out, to succeed in finding out, and to delight in discovery.

'It has been said, and I think well said, that the golden rule in teaching is, "Question the knowledge into the children, and then question it out of them." Your questions must be rapid, varied, skilful. If the first form of a question is not answered, change it into another form, then another, lead up to its answer by simpler questions, but never stop questioning till you get your answer. Pass the question quickly from child to child, from the younger to the elder, fragments of it or echoes of it back again from the elder and thoughtful ones who have understood it and elucidated it to the younger ones who were puzzled by it; but see that it does its work, that somewhere or somehow it causes to be known and understood the point it was framed to make clear. Count it always as a disgrace and a defeat if you cannot get your question answered without answering it yourself.

'Get the minds interested, the understandings busy and active; this is your second step. Get important knowledge, great truths, precious facts to be thus taken into the young people's mental consciousness, and recognized as things that really are or actually have been.

'Then, as your third duty, strike home to heart and conscience.

What you have led the children to understand help them to feel. The truths you have taught them to know strive to range as urgent motives for practical action. Do not be satisfied unless you can hope you have in some measure done this. Picture to yourself the children's daily life. Try by the use of your imagination and remembrance of your own childish feelings to realize how they are likely to feel. Use all kinds of illustrations, anecdotes, supposed cases, so as to make them perceive the practical bearing of what they have been learning upon their own intentions and conduct. You cannot, indeed, by any amount of effort certainly secure this result; your business is to sow the seed, another Power than yours can alone make it grow. But your object in sowing is that it should grow. It is your business to sow in such a way as to facilitate growth. The seed may indeed lie dormant for a long time. Not till after many a drenching storm, it may be, and many a long dark winter's night, will the green sprout appear over the surface of the ground.'

THE BOOK.

THE EGYPTIAN ARMY AT THE TIME OF THE EXODUS.

The military organization of the Egyptians at the time of the Exodus is represented as very complete. The king is able, almost at a moment's warning, to take the field with a force of six hundred *picked* chariots, and numerous others of a more ordinary description, together with a considerable body of footmen. It does not appear that he has any cavalry, for the word translated 'horsemen' in our version probably designates the riders in the chariots. Each squadron of thirty chariots is apparently under the command of a 'captain' (Exod. xiv. 7). The entire force, large as it is, is ready to take the field in a few days, for otherwise the Israelites would have got beyond the Egyptian border before the Pharaoh could have overtaken them. It acts promptly and bravely, and only suffers disasters through circumstances of an abnormal and indeed miraculous character. Now, it appears by the Egyptian monuments that the military system was brought to its highest perfection by Seti I. and Rameses II. It is certain that, in their time, the army was most carefully organized, divided into brigades, and maintained in a state of constant preparation. The chariot force was regarded as of very much the highest importance, and amounted, according to the lowest computation, to several thousands. It is doubtful whether any cavalry was employed, none appearing on the monuments, and the word so translated by many writers being regarded by others as the proper designation of the troops who fought in chariots.

Infantry, however, in large well-disciplined bodies, always attended and supported the chariot force. Under Menephthah the system of his father and grandfather was still maintained, though no longer in full vigour. He required a fortnight to collect sufficient troops to meet the Libyan invasion. He had then, however, to meet an army of trained soldiers, and had no need to hasten, since he occupied a strong position. Under the circumstances of the Exodus, it was necessary to be more prompt, and sufficient to collect a much smaller army. This he appears to have been able to do at the end of a few days.—*Rev. G. Rawlinson, M.A.*, '*Clergyman's Magazine.*'

THE SCENE OF OUR LORD'S TEMPTATION.

This wilderness has been identified by the voice of tradition, in the Greek and Latin churches, as that wild and lonely region between Jerusalem and the Dead Sea, called in modern geography Quarantania. It is an extensive plateau, elevated to a considerable height above the plain of Jericho and the west bank of the Jordan; and hence the literal accuracy of the expression, that Jesus was 'led up' into the wilderness. Travellers have described it as a barren, sterile waste of painful whiteness, shut in on the west by a ridge of gray limestone hills, moulded into every conceivable shape; while on the east the view is closed by the gigantic wall of the Moab mountains, appearing very near at hand, but in reality a long way off, the deception being caused by the nature of the intervening ground, which possesses no marked features, no difference of colour on which to fix the eye for the purpose of forming an estimate of distance. Over this vast expanse of upland country there are signs of vegetation only in two or three places, where winter torrents have scooped out a channel for themselves, and stimulate year after year into brief existence narrow strips of verdure along their banks. The monotony of the landscape and the uniformity of its colouring are varied only when the glaring afternoon sun projects the shadows of the ghostly rocks across the plain, or, at rare intervals, when a snowy cloud, that seems as if born of the hills themselves, sails across the deep blue sky, and casts down on the desolate scene the cool dark mantle of its shade. A more dreary and lonely scene it is impossible to imagine. Essenes and hermits ever found in its ravines a congenial seclusion, but now not a trace nor recollection of man is to be seen there. Hardly ever does the half-savage Bedouin seek the shelter of its cliffs. No stream is heard tinkling, no breeze sighing; and the profound silence that broods over the horizon is broken only at night by the howl of the jackal or the wolf, making the loneliness more intense and unearthly by the momentary contrast.—*Rev. Hugh Macmillan.*

THE BATTLE OF BETH-HORON.

Mr. C. Pritchard, the astronomer, gives the following description of the incidents of this memorable day:—

'The Gibeonites, in their terror, appealed to Joshua for instant aid; the peril and the crisis were great, and equally great they were for the nation of Israel itself, seeing that, if defeated either at Gibeon or Gilgal, they would be chased across Jordan, and probably be utterly destroyed. Thus a battle, decisive in the world's history, was at hand, if ever there was a decisive battle in the world. Joshua, perceiving the full significance of the situation, at once set off from Gilgal with his army; and marching by night with haste through those heavy twelve miles, arrived at early dawn, or before the dawn, under the walls of Gibeon, just as the British forces marched by night to the works of Tel-el-Kebir. The Canaanites were evidently surprised, as the Arabs in Egypt were. How long, or how hardly, they resisted is not recorded; but, in the sequel, they fled from Gibeon along the road which leads towards the two Beth-horons, just as the Arabs fled from Tel-el-Kebir towards Zagazig. It is not, however, so much with the surprise or the fight at Gibeon, that we have now to do as with the nature and direction of the road along which the confederated Canaanites fled. It was, probably, the same road along which the Apostle Paul was conducted from Jerusalem to Cæsarea. It bore mainly to the west, but a little to the north. This direction of the road becomes of importance for the full understanding of the miracle which ensues.

'It is important to bear in mind that Joshua's face had been turned towards the west and a little to the north, when he arrived at the crest of the hill in hot pursuit of the enemy, who were now rushing down the sharp descent before him. Shall the Amorites partially escape? Will there be time left to complete their destruction, or will the terrors and hazards of that bloody day have to be repeated? These were questions naturally occurring to the mind of the heroic captain as he stood on the crest of that fateful hill.'

THE CLASS.

No. 55. [G. T. Psa. cxlvii. 3.] **July 13.**

The Wonderful Healer.

(Read Luke iv. 33—44.)

Leading Idea.

He who would not use His power to relieve His own sufferings was ever ready to 'spend and be spent' in efforts to relieve the sufferings of others.

Introduction.

Connect the lesson with the preceding one. From the Temptation Jesus went into Galilee. His first work was to preach in the synagogues. Explain that persons were permitted to expound the Scriptures at the synagogue services. Our Lord's preaching roused excitement. He preached God's love and forgiveness for all who were truly penitent. He declared God had fulfilled His promise, and sent Messiah to save from sin. At first the glad tidings was lovingly received.

Probably Jesus preached for some time before He went to Nazareth. His own townsfolk had taken a prejudice against Him because He had not come to them *first*. For the incidents of this visit, see verses 16–30.

From Nazareth He went to Capernaum, which was the scene of many of His miracles. For descriptions of this town and its neighbourhood, see notes in commentaries on Matt. iv. 13. We are indebted to Luke for the explanation of the reason why Jesus left Nazareth.

Explanations.

Ver. 1. **In the synagogue**: traces of this building are said to be left. See Mark i. 23. 'Excavations at Tel Hûm have disinterred the remains of an ancient building of the Roman period, which is supposed to have been the synagogue of the city.' **Unclean devil**: which made his behaviour wild and coarse and rude. He said and did very offensive things. 34. **Let alone**: omit the word *us*. Margin has *away*. **To destroy us**: this was the cry of the bad spirit in the man, not of the man. **Holy one of God**: a term equivalent to the Messiah. But the foul spirit especially dwells on the *holiness* of Jesus: no foulness, no sin, can stand unrebuked before Him. 35. **Hurt him not**: compare other cases in which the devil came out only after a dreadful paroxysm. Observe that Luke, the 'beloved physician', notices this peculiarity in the case. 36. **Amazed**: at such a proof of superhuman power. 37. **Fame of Him**: as a wonderful Hakim, or doctor. Observe that our Lord's *healings* were always accompanied with *teachings*. The healings drew attention to, and illustrated, His teachings. We must always connect them together. 38. **Simon's house**: Peter was at this time a disciple. He was engaged in the fishing trade; he was married; and he resided at Capernaum. **Wife's mother**: in Eastern houses several families live together. If a widow this woman would need Peter's protection. **Great fever**: one of a serious and dangerous kind. 39. **Stood over her**: not in the least afraid of the contagion of the fever. Matthew and Mark tell us that He took her by the hand. **Immediately she rose**: so the cure was complete at once. Usually when fever leaves a patient there is a state of great exhaustion. 40. **Sun was setting**: why is the precise time mentioned? Evening was cool, and so suitable for bringing patients into the open air. We may also see that it was the Sabbath day, and the people would not carry their sick until sundown, when the Sabbath day was ended. **Divers diseases**: Christ met all the cases, because He could reach the very springs of life and health. **Laid His hands**: this was our Lord's early custom, but it seems that the people took up the notion that Christ could only heal when He could *touch*. This mistaken idea Jesus had to correct. He was limited to no particular *modes*. 41. **Christ**: this is Greek for Messiah: so we had better read Messiah. **Not to speak**: because in the eyes of the people He would be dishonoured by having such witnesses. See how His enemies took up the notion that He cast out devils by the help of the

prince of the devils. 43. Desert place: seeking loneliness for communion with God. 43. Other cities: this word is used for what we should call towns and villages.

Alterations in Revised Version.

Ver. 34, read *ah! what have we to do with Thee?* Ver. 35, read *and when the devil had thrown him down in the midst, having done him no hurt.* Ver. 36, read *what is this word?* Ver. 37, read *and there went forth a rumour concerning Him.* Ver. 38, read *was holden with a great fever.* Ver. 43, for *kingdom of God*, read *good tidings.*

Hymn.

H. Twells's, 'At even, ere the sun was set, The sick, O Lord, around Thee lay,' etc.

Outline for Teaching.

What can Jesus do for afflicted bodies and for sin-sick souls? Illustrate by the kinds of suffering mentioned in the lesson.

I. *The case of mental disease.*

Make it a type of cases of moral disease and degradation. Illustrate the spirit of drink, of lust, etc. Even an Africaner Jesus can subdue, convert, and cleanse. Even Jerusalem sinners He can save.

II. *The case of serious fever.*

Take to represent passion, and the terrible things to which passion may lead. Jesus can speak peace to storm-tossed souls.

III. *Cases of various suffering.*

Illustrate all kinds of moral evil and temptation. Nothing is too hard for the Lord. Jesus can heal and save 'unto the uttermost.'

Illustrations.

Our Lord's Miracles of Healing.—The works of healing which Christ performed might be classed under three heads; and deserving to be named first, as apparently the most mysterious and difficult of cure, were the cases of demoniacal possession. Some have attempted to prove that the demoniacs, or demonized persons, were only afflicted with insanity, hypochondria, or epilepsy, and that therefore the Scripture narrative is framed only in accordance with the popular opinion. We believe this opinion is most untenable; and whatever conclusion we may come to as to the time when such instances were first noticed, and when they ceased to exist, no impartial reader of the Bible can fail to perceive the literality of the account there given of those thus possessed by demons, which exerted a controlling and directing influence upon both mind and body. It has been suggested that these were the spirits of dead men, who were allowed to revisit the earth, and dwell for a time within others then living. But it is evident that they formed part of the mighty host of unseen spirits which are engaged about mankind for good or evil ends. That there were differences amongst these evil beings is evident from our Lord's words to His disciples in one particular case. 'This kind can come forth by nothing, but by prayer and fasting.' There are some spoken of simply as demons. Others are called evil or unclean spirits, the Greek word (*pneuma*) being that usually applied to any spiritual being, while the added adjective characterized these as evil (that is, malicious or malignant, in reference to their agency on man) or as unclean—not only having lost their original purity, but desirous of making others as vile as themselves. Over all these we find Christ is supreme; their terror at His approach is extreme; His command silences them; and at His word they depart, forbidden to return.

Then, secondly; we find Christ curing natural defects, which no physician of the highest modern skill would hope to succeed with. Blindness was then, as now, common in the East; many were blind from birth, and others were afflicted with ophthalmia and other painful diseases of these organs. The deaf, and therefore either dumb or capable only of imperfect utterance, become as others when Christ speaks. The lame or halt, suddenly acquiring the use of those limbs which had long been apparently dead, rejoice and can scarcely control themselves under the emotions of astonishment which they feel at the newly found power.

Thirdly, a number of diseases, internal and external, are described by the Evangelist as giving manifestations of the omnipotence of Christ. Some of these are expressly desig-

nated, such as an 'issue of blood,' a 'fever,' or 'paralytic;' but under the latter word (which is derived from a word signifying to unloose, relax, or be enfeebled, significant of the effects of the malady) a critic has pointed out that at least five different kinds of diseases are included, viz., apoplexy, catalepsy, paraplegy, hemiplegy, and cramp—the latter, in Syria, being often extremely fatal, and causing death if not cured; and, if cured, sometimes leaving the limb affected utterly powerless or 'withered.' Leprosy, too, that disorder so much dreaded in itself, on account of its ceremonial defilement, and for the avoidance with which the patient was treated by his fellows; this, too, in both its forms, fled at the word which came from Christ's lips.

In general terms the Evangelists refer to a host of diseases which were the subject of His miracles. Distempers of a grievous or chronic nature are probably intended by the Greek *nosos*; while *malakos* probably indicates those which were slighter or temporary. Some sufferers are said to be 'impotent folk,' the word there referring not so much to the particular disease as to its effects, shown by loss of strength and power. The strong word *basanos*, which was used to signify an examination by torture, is applied generally to disease attended with acute suffering. So also is *mastijos*, a scourge, used as an appellation for other disorders, either from the pain attendant upon them, or because they were regarded as Divine chastisements for sin.—*J. R. S. C.*

No. 56. [G. T. Prov. iii. 33.] **July 13.**

The Ark in the House.

(Read ii. Sam. vi. 1–12.)

Leading Idea.

Failing obedience brings us under Divine judgments. Faithful obedience secures to us Divine benedictions.

Introduction.

When David was securely established in the throne, and had won and duly fortified his capital city, he organized and trained an army, formed peaceful treaties with Hiram of Tyre, and then proceeded to make the country safe, by repressing the enemies that constantly threatened it. He repressed the Philistines, the Edomites, the King of Zobah, the Moabites, and the Ammonites.

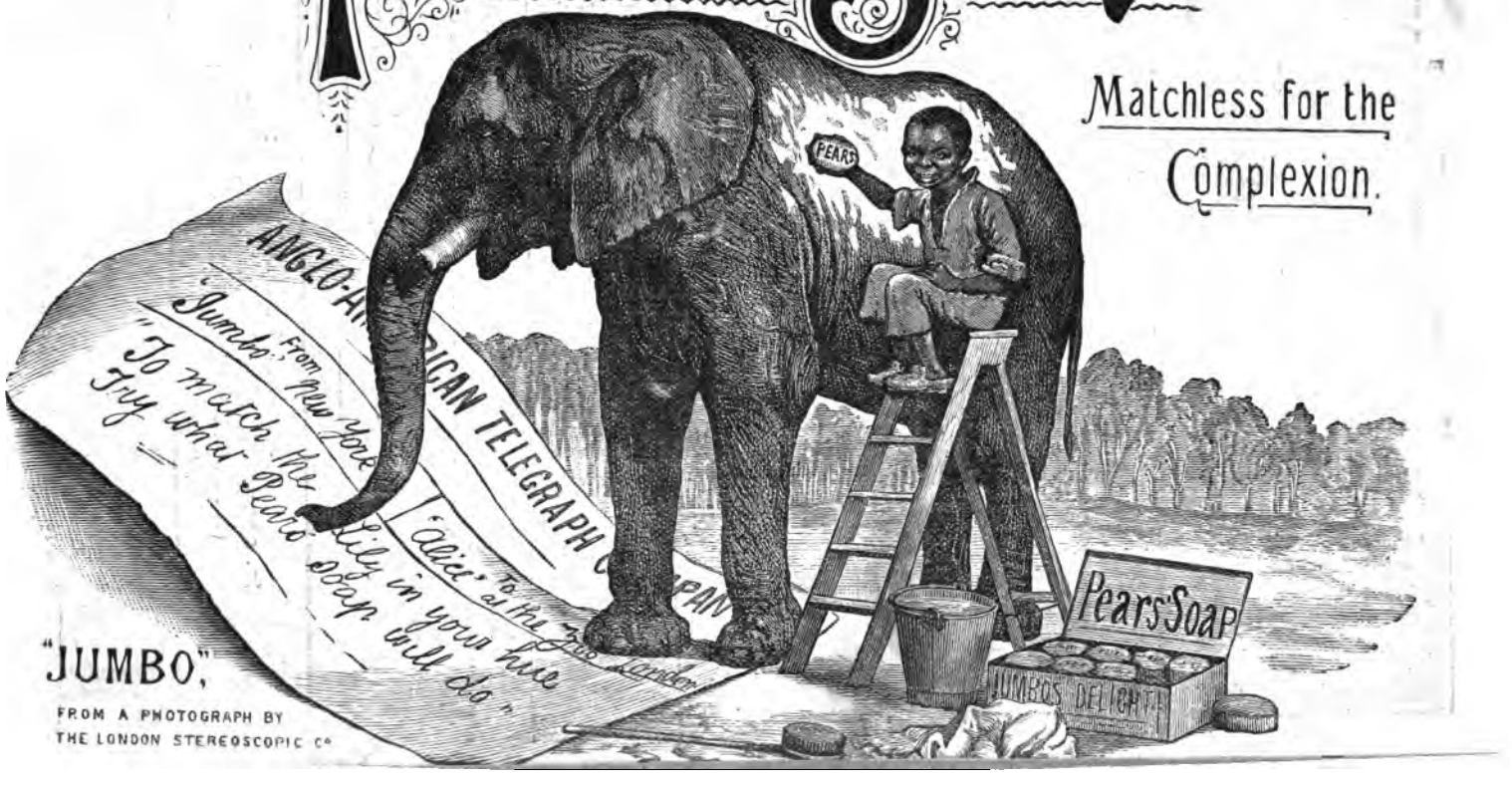
As soon as the country was settled, David piously turned his attention to a revival of the religion and the ecclesiastical system. The first thing to do was evidently to restore the ark to its proper place in the tabernacle. 'As a theocratic king, David would feel that his position was incomplete until the symbol of the Divine presence was settled within the limits of his central city.' At this time the tabernacle was set up at Gibeon, which is probably the same as Neby Samwil. It seems to have been much worn and beyond repair, so David raised a new tabernacle on Mount Zion, and to it he proposed to bring the ark from the temporary resting-place at Kirjath-jearim, on the outskirts of the hills of Judah; it is the modern Kuriet-el-Aineb, and being on a high hill, the journey from it must have been somewhat difficult.

Explanations.

Ver. 1. **Again**: on another, and this time a peaceful occasion. **Chosen men**: this must mean the soldiers from all parts of the country. They were called to swell the procession, and make a military show. It was fitting that the whole army should be present at the removal of the symbol of the Great King. **Thirty thousand**: this was not the whole army, but made up of chosen delegates from all the tribes, or, as we should say, 'regiments.' 2. **Baale**: an old name of Kirjath-jearim. This place is poetically called 'the fields of the wood.' The account is not concerned with David's journey *to* Baale, but with his starting out *from* it. **Whose name**: better read, 'Upon which is called the name,' etc. (Compare Deut. xxviii. 10; 1 Kings viii. 43.) **Between the cherubims**: the cover of the ark was regarded as the seat, or throne, of Jehovah. 3. **New cart**: in this they imitated the plan of the Philistines, instead of looking to see what had been the directions of Jehovah, through His servant Moses. It might

Pears' Soap

Matchless for the Complexion.



"JUMBO."

FROM A PHOTOGRAPH BY
THE LONDON STEREOSCOPIC Co

Good Complexion & Nice Hands.

NOTHING adds so much to personal attractions as a bright, clear complexion, and a soft skin. Without them the handsomest and most regular features are but coldly impressive, whilst with them the plainest become attractive; and yet there is no advantage so easily secured. The regular use of a properly prepared Soap is one of the chief means; but the Public have not the requisite knowledge of the manufacture of Soap to guide them to a proper selection, so a pretty box, a pretty colour, or an agreeable perfume too frequently outweigh the more important consideration, viz.: *the composition of the Soap itself,* and thus many a good complexion is marred which would be enhanced by proper care.

A most eminent authority on the Skin,

Professor Sir Erasmus Wilson, F.R.S.

President of the College of Surgeons, England, writes:—

"THE use of a good Soap is certainly calculated to preserve the "skin in health, to maintain its complexion and tone, and "prevent its falling into wrinkles . . . . PEARS is a name "engraven on the memory of the 'oldest inhabitant'; and "Pears' Transparent Soap is an article of the nicest and "most careful manufacture, and one of the most refreshing "and agreeable of balms for the skin."

TO persons whose skin is delicate or sensitive to changes in the weather, winter or summer, **Pears' Transparent Soap** is invaluable, as, on account of its emollient, non-irritant character, *Redness, Roughness and Chapping are prevented, and a clear appearance and soft velvety condition maintained, and a good, healthful and attractive complexion ensured.* Its agreeable and lasting perfume, beautiful appearance, and soothing properties, commend it as the greatest luxury and most elegant adjunct to the toilet.

Testimonial from Madame Adelina Patti.

"I HAVE found PEARS' SOAP matchless for the Hands and Complexion."

Adelina Patti.

Pears' Transparent Soap.

TABLETS AND BALLS:

1s. each. Larger Sizes, 1s. 6d. and 2s. 6d.

(The 2s. 6d. Tablet is perfumed with Otto of Roses.)

A smaller Tablet (unscented) is sold at 6d.

Pears' Transparent Soap.

PEARS' SOAP is sold everywhere, but INSIST on having PEARS' as vilely-injurious imitations are often substituted for extra gain, even by dealers who would be thought "respectable," some of whom attract the public into their shops or stores by marking PEARS' SOAP at *less than cost price,* and then recommend some rubbish on which they get a large profit.

Caution to Parents.

THE delicate Skin of Infants and Children is particularly liable to injury from coarse and unrefined Toilet Soap, which is commonly adulterated with the most pernicious ingredients; hence, frequently, *the irritability, redness, and blotchy appearance of the Skin from which many children suffer.* It should be remembered that **artificially coloured Soaps are frequently poisonous,** particularly the Red, Blue and Green varieties; and nearly all Toilet Soaps contain an excess of Soda. Very white Soaps, such as "Curd," usually contain much more *Soda* than others, owing to the use of Cocoa Nut Oil, which makes a bad, strongly alkaline soap very injurious to the skin, besides leaving a disagreeable odour on it. The serious injury to children resulting from these Soaps often remains unsuspected in spite of nature's warnings, until the unhealthy and irritable condition of the skin has developed into some *unsightly disease*, not infrequently baffling the skill of the most eminent Dermatologists.

PURE, FRAGRANT AND DURABLE—NO ARTIFICIAL COLOURING.

MAY BE USED TO THE THINNESS OF A WAFER—NO WASTE.

PEARS' Transparent SOAP

IS RECOMMENDED AS ABSOLUTELY PURE;
FREE FROM EXCESS OF ALKALI (SODA),
AND FROM ARTIFICIAL COLOURING MATTER.
IT IS DELIGHTFULLY PERFUMED, REMARKABLY DURABLE, AND HAS BEEN IN GOOD REPUTE NEARLY 100 YEARS

AND OBTAINED

Seven ⁂ International ⁂ Prize ⁂ Medals.

The following testimony is extracted, by permission of the publishers, Messrs. Chatto & Windus, from "The Hygiene of the Skin," by

Mr. J. L. Milton,

Senior Surgeon *to "St. John's Hospital for the Skin," London.*

"FROM time to time I have tried many different Soaps, and I have now, "after **Fifteen Years'** careful trial in many hundreds of cases, "both in hospital and private practice, no hesitation in giving my "verdict to the effect that *nothing has answered so well or proved so "beneficial to the skin as* **Pears' Transparent Soap.**"

A. & F. PEARS,

Soap Makers by Appointment to H.R.H. the Prince of Wales.

✣ 91, Great Russell Street ✣

LONDON, W.C.

Sold Everywhere, but insist on having the genuine.

Pears' Soap

"Matchless for the Complexion."

Adelina Patti

THE REAL SECRET OF THE WHITE ELEPHANT.

have been right for Philistines to put the ark on a cart, but God's people must do His will, and not follow mere fancies of their own. **In Gibeah**: this word should be translated, 'in the hill.' **Drave**: the oxen which drew it. 5. **All the house**: *i.e.*, the great company which attended David on the occasion. **Played**: musical instruments, wind, string, and percussion instruments. **Cornets**: probably *sistra*, made of bells or rings on a frame, which made a clanging sound when shaken. 6. **Nachon**: called *Chidon*, in 1 Chron. xiii. 9. The event which happened here has been thus described: 'All went well until, at a rough and slippery part of the road, the oxen stumbled. Uzzah, anxious for the safety of the ark, put out his hand to steady it, and fell down dead —tradition says, struck by a lightning flash; another tradition says, by the withering of his hand and arm. It was a Divine judgment, sufficient to open the eyes and humble the soul of the king at the mistake he had made; and very wisely he resolved to delay his purpose, until he could seek Divine guidance, and find out "the more excellent way."' 7. **Error**: margin, 'rashness.' The ark might not be touched by human hands. The judgment on Uzzah was evidently designed to be a solemn warning and instruction to David and the people. 8. **Displeased**: not angry, but 'ill at ease,' or, as we say, 'upset.' **Made a breach**: or broken forth. **Perez-Uzzah**: the breach of Uzzah. 9. **Afraid**: or full of holy fear. Out of the solemn incident he learned a great lesson of reverence. 10. **The Gittite**: man of Gath, or Gath-rimmon. 11. **Blessed**: with signs of material prosperity. 12. **Gladness**: *i.e.*, with music and song.

Dr. Thomson thus describes the journey from Kuriet-el-Aineb to Jerusalem: 'It took just three hours' moderate riding from Kuriet-el-Aineb to Jerusalem: first, a long descent into Wady Hanina, which passes between it and Soba; then a similar ascent, succeeded by a very steep pass, and a very slippery path down to Kulonia. The path then winds up a valley, and stretches over a dreary waste of bare rocks, until within a mile of the city, when the view opens upon its naked ramparts, and the mysterious regions towards the Dead Sea.'

Hymn.

Watts's, 'Arise, O King of grace, arise, And enter to Thy rest,' etc.

Outline for Teaching.

I. *A hasty and ill-considered effort to do a right thing.*

Illustrate that right things may be spoiled by being done in a wrong spirit, or in a wrong way.

II. *A solemn warning of what God requires in His service.*

An earnest and humble watching to know His will, and then a strict and exact obedience to it.

'We ought to strive to know His will,
And, knowing, strive to do.'

III. *A house and family blessed when God dwelt with them.*

Illustrate Obed Edom, giving temporary shelter to the symbol of God's presence. It sanctified the home. It brought benedictions to the home. With whom will God now dwell by His *spiritual* presence?—*See* Isa. lxvi. 1, 2.

Illustrations.

ARRANGEMENTS FOR THE ARK.—'The arrangements which David had made for the transport of the ark differed in one most important particular from those which God had originally prescribed. According to God's ordinance (Numbers iv.), the ark was only to be handled by the Levites, for symbolical reasons, nor were any others even to touch it. Moreover, the Levites were to carry it on their shoulders, and not to place it on a waggon. But David's arrangements for the transport of the ark were those of the heathen Philistines when they had restored it to Israel (1 Sam. vi. 7), not those of the Divine ordinance. If such was the case on the part of the king, we can scarcely wonder at the want of reverence on the part of the people. It was a question of the safe transport of a sacred vessel, not the reverent handling of the very symbol of the Divine presence.'—*Edersheim's Bible History.*

The ark (as some say), by Uzzah's direction, was placed in a cart; Uzzah, without any proper designation, adventures to attend it; when he thought it in danger of falling, officiously, he put forth his hand, and laid hold on it (all violations of the Divine commands!)

and this (as is supposed) not so much out of reverence to the sacred symbol of God's presence, as out of diffidence of His providence, as unable to preserve it from overturning. The truth is, this ark had so long continued in obscurity, that the people, in a manner, had lost all sense of a Divine power residing in it, and therefore approached it with irreverence. This is implied in David's exhortation to Zadok and Abiathar, after this misfortune to Uzzah (2 Chron. xv. 12, 13). What wonder, then, if God, being minded to testify His immediate presence with the ark, to retrieve the sacred honour of that sacred vessel, and to curb all licentious profanations of it for the future, should single out one that was the most culpable of many, one who, in three instances, was then violating His commands, to be a monument of His displeasure, against either a wilful ignorance or a rude contempt of His precepts, be they ever so seemingly small; that by such an example of terror He might inspire both priests and people with a sacred dread of His majesty, and a profound veneration for His mysteries.—*Stackhouse.*

No. 57. [G. T. Jer. vii. 23.] **July 20.**

The Reward of Obedience.

(Read Luke v. 1–11.)

Leading Idea.

Simple, prompt, unquestioning obedience is the expression of our trust and devotion. Such obedience is pleasing to Christ.

Introduction.

Luke does not set his narratives in strict chronological order. By comparing the Gospels we may get some idea of the events that occurred in the earlier part of our Lord's ministry. The suggestion is a valuable one, that while our Lord went by Himself to preach the gospel of the kingdom to 'other cities' (ch. iv. 43, 44), the disciples returned, as they did after the resurrection, to their old manner of life. Then the lesson contains their second call to the higher work of attendance on Messiah, and ministry for Him.

The conversion of Peter and three other disciples must have taken place before this, as we find Jesus lodging in Simon's house.

Teachers should consult the Harmony of the Gospels, p. 31 of Appendix to 'Oxford Bibles,' for the order of events, and the exact place in which this narrative comes. For the call of Andrew, Peter, James, and John, see Matt. iv. 18–23; Mark vi. 16.

Explanations.

Ver. 1. **Pressed upon Him:** they roughly crowded round Him. They were almost rude in their excitement. Such 'pressing' is usual in a crowd when every one wants to see and hear. **Hear the word:** or a message concerning God which He had to deliver. Hitherto our Lord had been preaching in the synagogues; now the crowds followed Him, urging Him to tell them more. **Lake of Gennesareth:** same as Sea of Galilee, or Tiberias. Only Luke calls it Gennesaret. The word is thought to be a corruption of the older Chinneroth (Num. xxxiv. 11; Jos. xi. 2; xii. 3). It was applied to the western shore of the lake. 2. **Ships:** better, fishing-boats. They were 'ships' only in the sense of having a sail. **Standing:** a figure of speech. They were 'waiting,' we should say 'lying idle.' **Washing their nets:** the long seine nets, being dragged through the water, and up the shores, get their meshes full of dirt, weeds, etc. Their doing this indicated that they had given up fishing for the present. 3. **Prayed him:** asked him, begged him. **Thrust out a little:** this Peter could easily do with his boat-hook. The beach being steep, and the water still, the boat would float just free of the land, and this would keep the people from 'pressing,' while all could hear what Jesus said. **Sat down:** because this was the usual attitude of teachers, and because the swaying of the boat would prevent His standing steadily. 4. **Left speaking:** we say, left off speaking. **Launch out:** this would be done by loosing the shore-rope, and plying the oars. **Deep:** or deep water, suitable for fishing. **Let down:** this was addressed to all in the boat. 5. **Taken nothing:** caught no fish worth speaking of. **At Thy word:** in obedience to Thy command. The word

Master is a general title of respect. 6. Inclosed: or gathered into it. Net brake: with the weight and the strain. 7. Partners: from ver. 10 we learn that these were James and John. Began to sink: or were likely to sink with the undue weight. 8. Fell down: with characteristic impulsiveness. Depart from me: 'go out of the boat, and leave me.' Peter felt that He must be a Divine being, and 'the sense of God's presence brought to his mind a strong feeling of his own sinfulness and infirmity.' Compare Manoah, Isaiah, and Apostle John, when permitted to have near visions of God. O Lord: compare 'Master' of ver. 5. In a moment Peter had grown much in seriousness, and in spiritual apprehension. 9. Astonished: as at something truly marvellous and miraculous. Literally, 'astonishment seized him.' 10. Partners: this is not the same word as is used in ver. 7. That indicated merely sharing in the work, this a more general partnership in business. Catch men: a figure for the work of the apostle or missionary. In our Lord's expression we are to understand a call of apostleship. On this *Trench* says, 'The Lord clothes His promise in the language of that art which was familiar to Peter; the fisherman is to *catch men*, as David, the shepherd, taken from the sheepfolds, was to feed them. (Ps. lxxviii. 71, 72.) There is in these words a double magnifying of Peter's future occupation as compared with his past; that it is *men* and not poor fishes henceforth which he shall take; and that he shall take them for life, and not as he had taken his meaner prey, only for death. For no less than this is involved in the original word by which the catching is expressed.' Noticing likenesses between the fisher and the apostle, *Trench* further says, 'the fisher casts in his net, not knowing what fish he shall gather in. Nor is it otherwise with the preacher of the Word. The figure of the fisher is much more suitable than that of the hunter. The fisher more often takes his prey alive. He *draws* it to him, he does not drive it from him. The work of the fisher is one of art and skill rather than of violence. 11. Forsook all: giving up for a time their work. Zebedee and the hired servants would still be occupied with the business.

Alterations in Revised Version.

Ver. 1, read *multitude pressed upon him and heard the word of God.* For *he stood*, read *was standing.* Ver. 2, for *ships*, read *boats.* Ver. 3, read *put out a little.* For *people*, read *multitudes.* Ver. 4, for *launch*, read *put.* Ver. 5, read *we toiled . . . and took.* Ver 6, read *nets were breaking.* Ver. 9, for *astonished*, read *amazed.* Ver. 11, for *forsook*, read *left.*

Hymn.

C. F. Alexander's, 'Jesus calls us o'er the tumult Of this world's wide, restless sea,' etc.

Outline for Teaching.

I. *The pressure of the crowd.*
II. *The device of Jesus to secure relief.*
III. *The trustful obedience of Peter.*
IV. *The result of obedience.*
V. *The humility attending the sense of the Divine Presence.*
VI. *The gracious commission given to those who were proved, by their obedience, to be fitted for it.*

Only those who can obey may be trusted to rule. The first condition of serving Jesus is that we can heartily, and without question, obey Him and do His will. That very often means having to give up our own will; having to 'forsake all, and follow Him.'

No. 58. [G. T. Ver. 16.] July 20.

God's Covenant with David.

(Read 2 Sam. vii. 1–16.)

Leading Idea.

God will surely bless His people who trust Him, and desire to serve Him, though he may not accept of their service just as they offer it.

Introduction.

Compare the account as given in 1 Chronicles xvii., xviii. The events narrated in the lesson probably occurred within a year or so of the bringing of the ark to the new tabernacle on Mount Zion.

'When David had secured the ark and established the national system of religious worship, the desire grew

strong to complete the work by the erection of a suitable, permanent, and magnificent temple. His purpose, however, could not be accomplished during *his* reign, seeing that it had been one so full of wars. It was in the Divine decrees reserved for the peaceful age of his son; but the opportunity was seized for a very gracious renewal of the Divine covenant with David, in which his integrity as theocratic king was recognized, and the permanence of his dynasty was assured, though that permanence was to be realized in a glorious and spiritual sense, which perhaps David could but imperfectly understand. The days would come when a greater than David should be set on "God's holy hill of Zion," and God declare the decree concerning Him, "Thy throne is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom."'—'*First Three Kings of Israel*,' *by R. Tuck.*

Explanations.

Ver. 1. **Sat in his house**: evidently in the new palace which he had built. It was the contrast between his own luxuriant dwelling and the simple, frail tabernacle of Jehovah which set David upon thinking what could be done towards building a magnificent temple. **Given him rest**: comp. Joshua xxiii. 1. 'It indicates such a complete mastery over all enemies as brings quietness of spirit, freedom from anxiety.' 2. **Nathan the prophet**: observe that he spoke his thoughts to a prophet, not to a priest, which indicates the growing importance of the prophetical order, and probably their recognized position as court officials and kingly advisers. Nathan is here mentioned for the first time. For other Scripture references to him see 2 Sam. xii. 1–25; 1 Kings i. 8–45 (probably 1 Kings iv. 4); 1 Chron. xvii. 1–15; 2 Chron. ix. 29; xxix. 25. He was, possibly, the author of the books of Kings and Chronicles. **House of cedar**: lined or decorated with cedar. The actual material was probably stone. **Within curtains**: though there was a framework of wood, the tabernacle was really a curtained tent (Exod. xxvi. 2). 3. **Go, do**: a lesson to us never to speak hurriedly in God's name. We should not speak *for* Him until we have committed the matter *to* Him, for 'God seeth not as man seeth.' 4. **Word of the Lord**: will of the Lord in the matter, expressed by a voice which the prophet only heard. 'The night was the recognized time for prophetic visions.' 5. **My servant**: an appellation indicating special favour. (Compare Num. xii. 7, 8.) **Shalt thou**: or, wilt thou? Is it in thy mind to? The expression intimates, 'Thou shalt not.' **House**: used in the sense of permanent abode. 6. **Walked in a tent**: or moved about in a tent. The tent was moved for the journeyings through the desert, and again and again from place to place during the unsettled period of the judges. **Tent and tabernacle**: as set together the word *tent* may refer to the curtains, *tabernacle* to the wooden framing; but this distinction should not be pressed. 7. **Tribes**: as represented by their rulers. What God recalls to mind is that *He* had never called attention to the insufficiency or unworthiness of His dwelling-place. **House of cedar**: through cost of conveyance cedar was a very precious building material. 'The cedar of Lebanon is a close-grained, light-coloured, yellowish wood, with darker knots and veins.' 8. **Sheepcote**: a fold, fenced round, for the protection of the sheep at night, when at a distance from home. Used here as summarizing a shepherd's work. Some translate the word, 'pasture.' 9. **Great name**: as a warrior and as a king. 10. **Will appoint**: or continue to appoint. **Plant them**: in the sense of safely settling them. But observe that this promise was conditional upon their 'keeping covenant' with Jehovah. 11. **Make thee an house**: establish thy family in generations reaching to the times of Messiah. 12. **Sleep**: note the Scripture figure of death as sleep, and the hint of immortality which lies in the figure. Sleepers *wake* by and by. **Thy seed**: with special reference to one son, viz., Solomon, who was born *after* this desire took possession of David's heart. 14. **His father**: to preside over, correct, advise throughout his life and reign. **Chasten him**: (compare Prov. iii. 12; Heb. xii. 5–10). **Rod of men**: figure for chastisement through public calamity.

15. From Saul: who was judged and punished because he would not heed correction. 16. For ever: figure meaning 'for a long time.' In a spiritual sense David's kingdom is *for ever*.

Hymn.

'My God, the covenant of Thy love
Abides for ever sure,' etc.

Outline for Teaching.

I. *David's earnest desire.*
II. *Nathan's hasty response.*
III. *God's disclosure of His will.*

Including (1) comforting assurances to David; (2) gracious promises of the fulfilment of his wish; and (3) prophetic visions of David's temporal reign passing into Messiah's spiritual reign.

It is well to cherish good thoughts and plans in our hearts; but whether we may carry them out we must leave God, by His providential indications, to decide.

Illustrations.

DAVID'S ZEAL.—'Now that David was not called to serve God in the high places of the field, he is uneasy till he finds out a better place for the ark, which had, as yet, no fixed habitation. The altars were at Gibeon, where the priests attended, to sacrifice and burn incense continually, morning and evening, which services, as a type of Christ's mediation, had to be observed, although inferior in their own nature to the moral services of prayer and praise. Since Eli's time, the ark and the altar had continued separate, and continued so until the building of the temple. The tent in Zion, in which the tabernacle was placed, was, after all, a poor, mean habitation for God to dwell in; yet David offered here spiritual worship in the place of ceremonial worship. David, through finding a place for the ark, did far better than Solomon, who built a temple for it; for David cleaved to it with much pious affection, while Solomon in his latter end turned his back upon it.'—*Allen.*

CURTAINS.—'The curtains of the tabernacle formed a veil which divided the interior of the tabernacle into two halves, separating the holy from the most holy place, and served the purpose of an inner door. The shelter and special protection that the church is under is signified by the curtain spread over the tabernacle. God's people are armed against all weathers; and protected from the effects of storm and rain and heat; they who dwell in God's house shall find, be the tempest of Divine wrath ever so violent, or its dropping ever so continual, it cannot hurt them, they are safe under the shadow of God's wings. The boards and bars, with which the curtains were borne up, signified the strength and stability of the church; for the union of the church, and the hearty agreement of those that are its stays and supporters amongst themselves, contributed to its strength and establishment, as were the bars which coupled and joined the boards by which the curtains were upheld.'—*Matthew Henry.*

WORSHIP DUE TO GOD.—'The Emperor Augustus, hearing that a gentleman of Rome, notwithstanding a great burden of debt wherewith he was oppressed, slept quietly and took his ease, desired to buy the bed that he lodged on, remarking that it seemed to him a wonderful bed whereon a man could sleep that was so deeply involved. If we thought of our daily obligations to our God, could we lie down to sleep or rest in peace without having rendered to Him the tribute of our praise, and so discharged to that extent the obligation to worship Him?'—*Spencer.*

No. 59. [G. T. Ver. 32.] **July 27.**

Pithy Parables.

(Read Luke v. 27–39.)

Leading Idea.

'The words of the wise are as goads, and as nails fastened by the masters of assemblies.'

Introduction.

Much of our Lord's teaching consisted of parable. Explain what a parable is. Distinguish it from a fable. It may be called a pictorial illustration of truth taken from real life. Show its advantage as a mode of teaching, for children and uneducated persons. Its special advantage

lies in its 'suggestiveness.' A parable can hold more truth than any one individual, or any one age, can unfold; and so parables become storehouses of truth which seem inexhaustible.

For a set of parables, see Matt. xiii.

Explanations.

Ver. 27. **After these things**: more especially the very striking thing of forgiving the sins, as well as healing the infirmity, of the palsied man. **Went forth**: from the house to the seaside. See the description of the previous lesson. **Publican**: tax-collector. This man was engaged in collecting customs connected with the fishing, or with the trade that passed along the route through Galilee. (See Matt. ix. 9–13; Mark ii. 14–17.) **Levi**: also known as Matthew. He was 'the son of Alpheus.' **Receipt of custom**: or at the custom-house, the place where the tolls were paid. Most probably these were customs paid to the Romans, and to collect them was regarded as an unpatriotic act. **Follow me**: this evidently meant, 'become a personal attendant on me.' Levi so understood it. 28. **Followed Him**: the verb is in the imperfect tense, and means, 'continued following Him.' Show what 'following Jesus' involved while He was here on earth, and what 'following Jesus' means for us now. 29. **Great feast**: indicating that he was a rich man. The word used literally means, 'a reception;' it was at once a farewell feast to Levi's friends, and an opportunity for them to hear Jesus. **And of others**: observe that Luke avoids calling them 'sinners.' 30. **Scribes**: these were found in different parts of the country as religious teachers, and, with the Pharisees, were very jealous of the Mosaic regulations and traditions. **Drink with publicans**: the Jews regarded this as making them ceremonially unclean. 31. **Answering said**: speaking to them in parabolic form. **Whole**: sound, free from disease. They who enjoy good health. 32. **Righteous**: here evidently meaning, the self-righteous; those who are quite confident that they have no need of the spiritual Physician. **Sinners**: who, having the sense of need, will be glad to hear of the Saviour. The great reason why so many folk do not seek Christ is, that they are so well satisfied with themselves that they do not want Him. So the Holy Ghost is given to produce 'conviction of sin.'

'I need Thee, precious Jesus,
For I am full of sin,' etc.

33. **They said**: *i.e.*, the Scribes and Pharisees of ver 30. **Disciples of John**: the great demand of John Baptist was 'humiliation,' 'repentance,' and the required conduct which was in harmony with repentance. **Make prayers**: reference is to formal prayers, offered at regular times. Indicating that John Baptist never got quite free from the *formality* of religion which was characteristic of the Jew. Fasting and regular prayer-times are features of all ascetic systems. 34. **Children of the bride-chamber**: friends of the newly married folk. It is an universally recognized time of joy and feasting. While Jesus lived the disciples might well be happy in His fellowship. When they thought they had lost Him, by His death, then they were sad enough. 36. This parable refers to the relations between old Judaism and new Christianity. In deep, foundation principles Judaism and Christianity are essentially the same. Jesus refers to the forms, ceremonies, and traditions, which are not essentials. It is no use to put old patches to make out the new garment; and it will not do to put pieces of the new to repair up the old. The new spirit of Christianity must have new forms through which it may find natural and fitting expression. **Piece of a new**: some read the sentence thus—'No man having rent a piece from a new garment putteth it upon an old.' This makes the folly of the act very evident. **Maketh a rent**: it is too strong for the worn and weak parts that are round it. 37. **bottles**: better, *wineskins*, which, when old, become tough and hard, and will not 'give' for the fermenting of fresh wine. 39. **Desireth new**: this seems directed against the Pharisees who had such an immovable prejudice for old Mosaism. By the 'new wine' we are to understand the freer, nobler, life-power of the gospel. 'It was not to be wondered at that men accus-

tomed to the older system should be unwilling to embrace the new, as thinking it stronger and more potent than they could bear.'

Alterations in Revised Version.

Ver. 27, read *the place of toll.* Ver. 29, read *were sitting at meat with them.* Ver. 30, read *the Pharisees and their scribes.* Ver. 33, for *prayers* read *supplications.* Ver. 34, for *children* read *sons.* Ver. 36, read *No man rendeth a piece from a new garment, and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.* Ver. 37, read *wineskins.* Ver. 38, read *fresh wineskins.* Ver. 39, for *better* read *good.*

Hymn.

Bowring's, 'How sweetly flowed the gospel sound, From lips of gentleness and grace,' etc.

Outline for Teaching.

Levi's call, and conversation arising out of it.

I. *Christ's interest in a publican.*

II. *Christ's response to a publican's invitation.*

III. *Christ's reproof to those who despised publicans.*

IV. *Christ's explanation of the spirit of His kingdom.*

V. *Christ's teaching concerning the relations between Judaism and Christianity.*

Illustration.

GOSPEL FOR THE GUILTY.—'A Hottentot of immoral character, being under deep conviction of sin, was anxious to know how to pray. He went to his master, a Dutchman, to consult with him; but his master gave him no encouragement. A sense of his wickedness increased, and he had no one near to direct him. Occasionally, however, he was admitted with the family at the time of prayer. The portion of Scripture which was one day read by the master was the parable of the Pharisee and publican. While the prayer of the Pharisee was read, the poor Hottentot thought within himself, "This is a *good* man; here is nothing for me:" but when his master came to the prayer of the publican—"God be merciful to me a sinner"—"This suits me," he cried; "now I know how to pray!" With this prayer he immediately retired, and prayed night and day for two days, and then found peace. Full of joy and gratitude, he went into the fields, and as he had no one to whom he could speak, he exclaimed, "*Ye hills, ye rocks, ye trees, ye rivers*, hear what God has done for my soul! He has been merciful to me a sinner."'

No. 60. [G. T. Prov. xxvii. 10.] July 27.

Early Friendship Remembered.

(Read 2 Sam. ix.)

Leading Idea.

It is well when promises made in the time of adversity are remembered and kept in the time of prosperity.

Introduction.

Dr. Geikie, 'Hours with Bible,' vol. iii. pp. 240, 241, skilfully summarises what is known of the surviving son of Jonathan. For the covenant made between David and Jonathan, see 1 Sam. xx. 14–17.

'The only survivor of the family of the first king was now Mephibosheth, the son of Jonathan, but so terrified was he at the fate of his house, that his retreat was only ascertained by David from an old slave of Saul, who, apparently by doubtful means, had acquired property since the defeat of Gilboa, owning personally no fewer than twenty slaves. The fallen prince lived, it seemed, at Lodebar, not far from Mahanaim, among the mountains of Gilead. Hence David brought him, and having restored to him the private lands of his father, which appear to have lain near Jerusalem, appointed Zeba, with his slaves, and his household of fifteen sons, to superintend them, and pay over to him the income they yielded. Mephibosheth himself had apartments given him in the palace and ate at the royal table. Helplessly crippled, and wholly dependent upon the favour of David, his deformity and the misfortunes of his race seem to have broken his spirit. The son of one whose activity had been like that of the gazelle on the

hills, he never forgets that he is a poor lame slave (2 Sam. xix. 26); unable to walk; a dead dog (2 Sam. ix. 8); the last survivor of his father's house (2 Sam. xix. 28); and regards the king who had spared his life as an angel of God (2 Sam. xix. 27). It is pleasant to know that the race of Jonathan did not die with him. He already had a son, Micha, when he came to Jerusalem. Through him the family rose to a numerous posterity, noted for their many sons and grandchildren; one of them, in the eleventh generation, boasting of sons famous as "mighty men of valour, archers," like their ancestor Jonathan. The race of Saul must, therefore, have been prominent even after the exile.'

Explanations.

Ver. 1. **David said**: probably as soon as the pressure of the wars was over, and he could attend to matters of internal administration, and to domestic affairs. 'His loving, grateful nature led him to inquire after the family of his friend Jonathan.' *Dr. Edersheim* says, 'There is something deeply touching alike in this loving remembrance of the past, and in the manner of it, while David was at the zenith of his power, which shows his true character, and proves that success had not yet injured his better nature.' 2. **Ziba**: the name means *statue*, but no significance, as borne by this servant, appears to attach to it. 3. **The kindness of God**: or which God allows me, as His vicegerent, to show. Or the term may be a figure of speech for 'great kindness,' 'everlasting kindness.' Bnt David may mean 'show him, and permit him to share the kindness of God to me.' **Lame on his feet**: for the way in which this came about, see ch. iv. 4. 4. **Machir**: this man evidently appreciated David's conduct toward Mephibosheth, and in consequence became one of his warmest adherents, not only in the time of prosperity, but in that of the direst adversity, when he dared openly to espouse David's cause, and to supply him in his flight with much needed help (2 Sam. xvii. 27–29). **Lo-Debar**: a place not identified, east of Jordan, and near Mahanaim. See Josh. xiii. 26. 5. **Fetched him**: without giving him any idea of the purpose for which he wished to see him. David no doubt wished to give him a surprise; but poor Mephibosheth came in fear, for the common Oriental idea was rooted in his mind, that a new king would certainly compass the death of all the descendants of his predecessor. 6. **Mephibosheth**: also called *Merib-baal* in 1 Chron. viii. 34; ix. 40. But the two names mean much the same. *Mephi* = scattering, or destroying. *Merib* = contending with; *bosheth* and *baal* both mean shame. Compare the names Ish-bosheth and Esh-baal; Jerub-baal, and Jerub-besheth. **Fell on his face**: probably this is noticed because, being lame, to put himself in this attitude would be very painful to him. 7. **All the land**: Saul's private property, as distinguished from estates regarded as belonging to the crown. **At my table**: as one of the royal princes. Observe that David restored Mephibosheth to his honours as well as to his rights. 'Such generosity to a fallen rival as David showed in restoring him his paternal property seemed to him scarcely credible.' 8. **Dead dog**: utterly useless creature. An intense expression of despondency and humility. The wild dogs of the East, which still abound in every town, and are the scavengers who clear away decaying matters, are the natural objects of contempt and dislike. 10. **Till the land**: as stewards, or farm bailiffs, David put more trust in Ziba than that wily man deserved.

Hymn.

J. S. B. Monsell's, 'Gently think, and gently speak, Art thou strong? respect the weak,' etc.—*Book of Praise for Children*, No. 163.

Outline for Teaching.

Get lessons from the following things:

I. *David's remembrance.*
II. *Machir's hospitality.*
III. *Mephibosheth's fear.*
IV. *Ziba's commission.*

Sincere friendship will find ways to serve those who were dear to the friends, after death has broken up the friendship.

Promises should never be forgotten or denied: the way for their fulfilment surely comes by and by.

Illustration.

MEPHIBOSHETH A TYPE OF THE LORD'S PEOPLE.—The following clever outline for the treatment of this incident is by *C. H. Spurgeon*. I. The Lord's people are dear for another's sake; for Christ's sake, God raises us from poverty and banishment to courtly companionship, noble rank, and royal provision. II. Their deformity shall not rob them of their privileges. Lameness is no bar to sonship. Our right does not limp, though our might may. III. Yet grievous disability may mar the persons of the best-loved saints. Here is one feasted by David, and yet so lame in both his feet that he could not go up with the king when he fled from the city, and was therefore maligned and injured by his servant Ziba.

No. 61. [G. T. 1 Sam. xvi. 7.] **Aug. 3.**

Formality Rebuked.

(Read Luke vi. 1–12.)

Leading Idea.

Forms and ceremonies may find expressions for heart-piety, but forms and ceremonies are only an offence to God when they are put in the place of heart-piety.

Introduction.

Explain that when God gave His law to the Jews, it was necessary to draw it out in minute details, so as to show its precise application to all the circumstances of family, social, and religious life. God condescends to adapt Himself to the inexperience and childlike condition of the Jewish people.

But they came to think too much of the mere rules and ordinances; as if exactly fulfilling them was being religious. Then the prophets were sent forth to teach the people that God does not care for mere formal obedience. He wants hearts, not hands only. He asks for love and trust, not for mere rounds of ceremonies.

In the time of Christ the Rabbis had made most serious and vexatious additions to the rules and regulations of Mosaism. Specimens of them may be found in Dr. Geikie's 'Life and Words of Christ,' vol. ii. p. 203–207, etc. Our Lord took every opportunity of showing that these were of no authority whatever: and His resistance of the Pharisaic demands roused their bitter antagonism to Him. Much of the Rabbinical system concerned what might be done, and what might not be done, on the Sabbath day. But there was no anxiety to secure the *spirit* of worship.

Explanations.

Ver. 1. **Second Sabbath**: lit., 'on the second-first Sabbath.' The expression is a peculiar one, and exactly what time Luke refers to cannot be decided. There is no reference in his narrative to a *first* Sabbath, from which a second may be reckoned. The best suggestion is that it means the second Sabbath in one of the feast-times. Then a week included two Sabbaths; and as these special Sabbaths were regarded as unusually sacred, our Lord's apparent indifference to them was very offensive to these strict Pharisees. **Through the corn-fields**: open fields, in which persons made their way by putting the ears aside. The ground was not sown so thickly as with us, and several stalks came up from one seed. **Plucked the ears**: this was recognized as quite permissible. The rule applied to fruit-bearing trees. Travellers might pluck for their own eating, but they might not carry any away. No complaint is made of the disciples eating the corn, only of their 'working' on the Sabbath. Show why it is not right for boys wantonly to pluck the farmer's corn now-a-days. 2. **Not lawful**: the Pharisees argued that to pluck and rub these ears was *working*, and *this* was wrong on the Sabbath-day. 3. **So much as this**: a reproof of their reading only just what suited their own purpose. **David did**: see 1 Sam. xxi. 6. **An hungred**: or under pressure of bodily need. God cares more about *men* than about *days*. 4. **House of God**: or tabernacle at Nob. **Shew-bread**: which was as sacred as the Sabbath. By Jewish law only the priests might eat it, but pressing human necessity made an exception. 5. **Lord of the Sabbath**: the claim of Messiah to fix His own regulations for the keeping of the Sabbath. 6. **Right hand . . . . withered**: only

Luke notices which hand it was. (Compare Matt. xii. 9.) It seems that 'the casuistry of the Rabbis allowed the healing art to be practised on the Sabbath in the cases of life and death, but the 'withered hand,' a permanent infirmity, obviously did not come under the category. 7. **Watched Him**: evidently expecting that He would heal the man, and so give them an opportunity of formally accusing Him before the tribunal of the synagogue, the 'judgment' of Matt. v. 21. 8. **Knew their thoughts**: we need not say miraculously. He had keen insight of character, and read their little scheme. It is indeed quite true that Jesus, by His Divine power, 'knew what was in man.' **Stand forth**: so that everybody may see you. What Jesus was about to do, He would do openly, as a formal protest against the slavery of the Pharisaic ordinances. 9. **Do good, or do evil**: put in this way the objectors were silenced. 10. **Looking round**: angry at their silence and evident malice. **Stretch forth thy hand**: note the man's obedience. He might have said, 'I cannot;' but he simply obeyed, and found that strength came for obedience. We *can* always do what God tells us to do. 11. **Madness**: because Jesus had baffled them, and so carried the conviction of the people, that they dare not accuse Him. 12. **All night in prayer**: for refreshing after the anxieties of such a conflict. We little realize how Christ's daily labours exhausted spiritual energies. If He needed quiet hours of communion and prayer, how much more do we?

Alterations in Revised Version.

Ver. 1, read *on a Sabbath; He was going through the cornfields.* Ver. 5, read *The Son of Man is lord of the Sabbath.* Ver. 7, read *find how to accuse him.* Ver. 9, for *evil*, read *harm;* read *to save a life.* Ver. 10, read simply *and his hand was restored.*

Hymn.

J. S. B. Monsell's, 'O worship the Lord in the beauty of holiness,' etc.

Outline for Teaching.

I. *Sabbath formalities.*

Show that it is possible for us to make too much of them.

II. *The Sabbath spirit.*

A spirit of quietness, reverence, and worship.

III. *Sabbath work.*

Regulated by two considerations. 1. What is *necessary.* 2. What is *merciful.* On the Sabbath we may work in God's service, and we may work for the highest well-being of our fellow-creatures.

If we let Jesus really rule our lives, He will teach us what we may do, and what we may not do on Sunday.

Illustration.

PRAYER-PLACES. — The word *proseuche* rendered 'prayer,' literally means prayer-house or oratory. These oratories were enclosures built in retired places, very frequently on the mountains, to enable persons to retire from the bustle of the cities, and engage in private prayer. It is in such a building that our Saviour is described as having passed the night; and in the many instances mentioned of His going to a mountain to pray, we may conclude that it was a mountain oratory to which He directed His steps, there to hold uninterrupted communion with His Father. In Acts xvi. 13, the same word is used. In our translation it is paraphrased, rather than strictly rendered, by the words, 'where prayer was wont to be made.'

No. 62. [G. T. Ver. 3.] **Aug. 3.**

David's Repentance.

(Read Psalm li.)

Leading Idea.

God's forgiveness of sin can be of no value to us unless we are truly penitent for sin, and so ready to receive it.

Introduction.

Dr. Edersheim says, 'It was in the intoxication of hitherto unbroken success, on the dangerous height of absolute and unquestioned power, that the giddiness seized David which brought him to his fall. It is needless to go over the sad, sickening details of his sin—how he was literally "drawn away of his lust, and enticed," and how, when lust had conceived, it

brought forth sin—and then sin, when it was finished, brought forth death (James i. 14, 15). The heart sinks as we watch his rapid downward course —the sin, the attempt to conceal it by enticing Uriah, whose suspicions appear to have been aroused, and then, when all else failed, the despatch of the murderous missive by Uriah's own hands, followed by the contest, with its foreseen, if not intended, consequences, in which Uriah, one of David's heroes and captains, who never turned his back to the foe, fell a victim to treachery and lust.'

This sad story must be in our mind, and also the story of Nathan's arousing David to the conviction of sin, if we are to understand this psalm.

Explanations.

Ver. 1. **Have mercy**: the penitent sinner knows that forgiveness can only come in the sovereign grace of God. **Thy loving kindness**: remorse and true penitence differ in this, penitence can *hope*. 'In all godly sorrow there is hope. Sorrow without hope may be remorse or despair, but it is not true repentance. Hence the true penitent always looks to the loving-kindness of God, even at the time when he feels most deeply how he has sinned against Him.' **Blot out**: illustrate by complete erasure from a wax tablet. 'David first prays for justification in its primary sense of deliverance from the imputation of guilt.' **Transgressions**: observe the plural form, for David saw how one sin had led on to another. 'No sin ever stands alone; each single transgression is the mother of many transgressions; each is a root of bitterness whence spring many bitter branches, so that we cannot confess one sin without confessing many. 2. **Wash me**: so as to cleanse away the impurity which made such sin possible. From this prayer illustrate 1 John i. 7. **Thoroughly**: or many times. 3. **Acknowledge**: make confession of. The confession of sin is not 'the meritorious cause of forgiveness,' but one of its indispensable conditions. *Luther* says, 'Confession of sin is important on this account, that God will be gracious to none but to those who confess their sin.' 4. **Against Thee**: compare what Peter said to Ananias, Acts v. 4. The sin was committed against his fellow-man, but David sees it in its most serious form, as offence against God. His law was broken; His name was dishonoured. The offence was all the more serious, because it was committed by God's representative and vicegerent, and by a man who made such professions of loyalty to God. **Be justified**: man's confession of sin justifies God's reproof of sin. 5. **Shapen**, *etc.*: this is a strong figure of speech for the fact that wilfulness, proneness to err, is characteristic of man from his very childhood. 6. **Inward parts**: the seat of deepest affections, in the innermost consciousness. God would have us pure and clean in our very thoughts. 7. **Purge me**: or thou wilt purge me. **Cleanse me through and through. Hyssop**: or as with hyssop, which was used to sprinkle the leper. 'The outward lustration was a sign of a better cleansing.' 'David regarded his sinfulness as a moral leprosy, for which the cure was symbolized by the blood sprinkled with the hyssop.' 7, **Snow**: which is exquisitely white when fresh fallen (Isa. i. 18). 10. **Clean heart**: free from sense of sin. **Right spirit**: having no sensual and evil desires; or, it may be, a constant, steadfast spirit, not disquieted by passion or fear. 11. **Holy Spirit**: reference here is to the special endowment of the Spirit for the kingly office. This David had forfeited, even as Saul had, by his persistent disobedience, only David was penitent, and Saul was not. 12. **Joy of Thy salvation**: or sense of gracious and accepted relations with Thee. **Free spirit**: or uphold me by giving to me a willing spirit. 13. **Thy ways**: of love and forgiveness. 14. **Blood-guiltiness**: his treacherous murder of Uriah was the heaviest load on David's conscience. 15. **Open . . . lips**: they were shut so long as he was an unpardoned sinner. 16. **Sacrifice**: mere sacrifice. God wants *hearts*, and men may give them through devotion and through sacrifices. Sacrifices *with hearts* alone can be accepted. The vers. 18, 19 seem to be a later addition to the psalm. But David may mean by them, 'do not let the nation suffer for my sin. Do not let the national prosperity be hindered.' Show how his sin in numbering the people did become a national calamity.

Hymn.

Watts's, 'Show pity, Lord; O Lord, forgive, Let a repenting rebel live,' etc.

Outline for Teaching.

Recall David's sins, misery while he refused to be humbled, and conviction when Nathan spoke his parable to him.

I. *The cry for mercy,*
To remove judgment and guilt, to restore right relations, to cleanse from evil dispositions.

II. *The fulness of confession.*
Including sin against man, and sin against God.

III. *Altar figures of restoration.*
Especially purging with hyssop; and permission to come again to God's presence.

IV. *Promises of amendment.*
The restored man takes up God's work more seriously and more humbly.

Illustrations.

DAVID'S SIN.—Carlyle, in his 'Heroes and Hero Worship' meets well the modern sneer at David on account of this sad fall into sin. He says, 'David, the Hebrew King, had fallen into sins enough—blackest crimes—there was no want of sin. And therefore the unbelievers sneer, and ask, "Is this your man according to God's heart?" The sneer, I must say, seems to me but a shallow one. What are faults, what are the outward details of a life, if the inner secret of it, the remorse, temptations, the often baffled, never ended struggle of it be forgotten? . . . David's life and history as written for us in those Psalms of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best. Struggle often baffled—sore baffled—driven as into entire wreck; yet a struggle never ended, ever with tears, repentance, true unconquerable purpose, begun anew.'

NATHAN'S PARABLE.—'It was in these circumstances that Nathan the prophet by Divine commission presented himself to David. A parabolic story, simple, taken from everyday life, and which could awaken no suspicion of its ulterior meaning, served as introduction. Appealed to on the score of right and generosity, the king gave swift sentence. Alas! he had only judged himself, and that in a cause which contrasted most favourably with his own guilt. How the prophet's brief, sharp rejoinder: "Thou art the man," must have struck into his heart! There was no disguise now; no attempt at excuse or palliation. Stroke by stroke came down the hammer—each blow harder and more crushing than the other. What God had done for David; how David had acted towards Uriah and towards his wife—and how God would avenge what really was a despising of Himself; such was the burden of Nathan's brief-worded message. Had David slain Uriah with the sword of the Ammonites? Never, so long as he lived, would the sword depart from the house of David. Had he in secret possessed himself adulterously of Uriah's wife? Similar and far sorer evil would be brought upon him, and that not secretly but publicly. And we know how the one sentence came true from the murder of Ammon (2 Sam. xiii. 29) to the slaughter of Absolom (xviii. 14), and even the execution of Adonijah after David's death (1 Kings ii. 24, 25); and also how terribly the other prediction was fulfilled through the guilt of his own son (2 Sam. xvi. 21, 22).'—*Dr. Edersheim.*

'ANY child over five years of age who cannot attend two services in a day ought to be taken to the church service in preference to the Sunday-school, that it may from its earliest years become educated to a profound reverence for the services of God's house.' This is the utterance of a man whose eminence in the Sunday-school work is known on two continents, and is well deserving of our thoughtful consideration.—*Bible Teacher.*

SINGER'S SEWING MACHINES

(*HAND AND TREADLE*)

ARE UNEQUALLED FOR

Simplicity, Durability, Capacity and Variety of Work, and Superiority of Stitch.

BEWARE OF COUNTERFEITS.

Price from **£4. 4s.**
Ten per cent. Discount for Cash.
Price Lists Gratis.

On Hire, with option of Purchase, **2/6** per week.
Instruction Free.

Over **5,850,000** of these celebrated Sewing Machines have been sold.
The annual sales exceed Half a Million.

THE SINGER MANUFACTURING COMPANY.

(FORMERLY I. M. SINGER & Co.)

CHIEF OFFICE: 34, UNION SQUARE, NEW YORK. CHIEF COUNTING HOUSE IN EUROPE: 39, FOSTER LANE, LONDON, E.C. And 403 branches in all the principal towns of Great Britain and Ireland.

Crown 8vo, cloth, 5s., post free.

THE GOLDEN DECADE OF A FAVOURED TOWN.

Being Biographical Sketches and Personal Recollections of the celebrated characters who have been connected with Cheltenham, from 1843 to 1853. By CONTEM IGNOTUS.

"The writer has certainly succeeded in giving to the world a most attractive book."—*Cheltenham Examiner.*

"A very interesting and readable book."—*Christian Age.*

"The idea is good, and the matter worthy of the men."—*Ecclesiastical Gazette.*

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE are effectually cured without the aid of the lancet or knife, by

E. Burgess's Lion Ointment and Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from **E. BURGESS**, removed to 117, High Holborn, and Kingsgate Street, London, W.C.

which must be taken with it into the stomach. It requires a quarter of a pint of boiling water to dissolve the soluble portion of one drachm of Camomile Flowers; and when one or even two ounces may be taken with advantage, it must at once be seen how impossible it is to take a proper dose of this wholesome herb in the form of tea; and the only reason why it has not long since been placed the very first in rank of all restorative medicines is, that in taking it the stomach has always been loaded with water, which tends in a great measure to counteract, and very frequently wholly to destroy, the effect. It must be evident that loading a weak stomach with a large quantity of water, merely for the purpose of conveying into it a small quantity of medicine, must be injurious; and that the medicine must possess powerful renovating properties only to counteract the bad effects likely to be produced by the water. Generally speaking, this has been the case with Camomile Flowers, a herb possessing the highest restorative qualities, and when properly taken, decidedly the most speedy restorer, and the most certain preserver of health.

NORTON'S CAMOMILE PILLS are prepared by a peculiar process, accidentally discovered, and known only to the proprietor, and which he firmly believes to be one of the most valuable modern discoveries in medicine, by which all the essential and extractive matter of more than an ounce of the flowers is concentrated in four moderate-sized pills. Experience has afforded the most ample proof that they possess all the fine aromatic and stomachic properties for which the herb has been esteemed; and, as they are taken into the stomach unencumbered by any diluting or indigestible substance, in the same degree has their benefit been more immediate and decided. Mild in their operation and pleasant in their effect, they may be taken at any age, and under any circumstances, without danger or inconvenience. A person exposed to cold and wet a whole day or night could not possibly receive any injury from taking them, but, on the contrary, they would effectually prevent a cold being taken. After a long acquaintance with and strict observance of the medicinal properties of *Norton's Camomile Pills*, it is only doing them justice to say, that they are really the most valuable of all TONIC MEDICINES. By the word tonic is meant a medicine which gives strength to the stomach sufficient to digest in proper quantities all wholesome food, which increases the power of every nerve and muscle of the human body, or, in other words, invigorates the nervous and muscular systems. The solidity or firmness of the whole tissue of the body, which so quickly follows the use of *Norton's Camomile Pills*, their certain and speedy effect in repairing the partial dilapidations from time or intemperance, and their lasting salutary influence on the whole frame, is most convincing, that in the smallest compass is contained the largest quantity of the tonic principle, of so peculiar a nature as to pervade the whole system, through which it diffuses health and strength sufficient to resist the formation of disease, and also to fortify the constitution against contagion; as such their general use is strongly recommended as a preventative during the prevalence of malignant fever or other infectious diseases, and to persons attending sick-rooms they are invaluable, as in no one instance have they ever failed in preventing the taking of illness, even under the most trying circumstances.

As **Norton's Camomile Pills** are particularly recommended for all stomach complaints or indigestion, it will probably be expected that some advice should be given respecting diet, though after all that has been written upon the subject, after the publication of volume upon volume, after the country has, as it were, been inundated with practical essays on diet as a means of prolonging life, it would be unnecessary to say more, did we not feel it our duty to make the humble endeavour of inducing the public to regard them not, but to adopt that course which is dictated by nature, by reason, and by common sense. Those persons who study the wholesomes, and are governed by the opinion of writers on diet, are uniformly both unhealthy in body and weak in mind. There can be no doubt that the palate is designed to inform us what is proper for the stomach, and of course that must best instruct us what food to take and what to avoid; we want no other adviser. Nothing can be more clear than that those articles which are agreeable to the taste were by nature intended for our food and sustenance, whether liquid or solid, foreign or of native production; if they are pure and unadulterated, no harm need be dreaded by

their use; they will only injure by abuse. Consequently, whatever the palate approves, eat and drink always in moderation, but never in excess; keeping in mind that the first process of digestion is performed in the mouth, the second in the stomach; and that, in order that the stomach may be able to do its work properly, it is requisite the first process should be well performed; this consists in masticating or chewing the solid food, so as to break down and separate the fibres and small substances of meat and vegetable, mixing them well, and blending the whole together before they are swallowed; and it is particularly urged upon all to take plenty of time to their meals and never eat in haste. If you conform to this short and simple, but comprehensive advice, and find that there are various things which others eat and drink with pleasure and without inconvenience, and which would be pleasant to yourself only that they disagree, you may at once conclude that the fault is in the stomach, that it does not possess the power which it ought to do, that it wants assistance, and the sooner that assistance is afforded the better. A very short trial of this medicine will best prove how soon it will put the stomach in a condition to perform with ease all the work which nature intended for it. By its use you will soon be able to enjoy, in moderation, whatever is agreeable to the taste, and unable to name one individual article of food which disagrees with or sits unpleasantly on the stomach. Never forget that a small meal well digested affords more nourishment to the system than a large one, even of the same food, when digested imperfectly. Let the dish be ever so delicious, ever so enticing a variety offered, the bottle ever so enchanting, never forget that temperance tends to preserve health, and that health is the soul of enjoyment. But should an impropriety be at any time, or ever so often committed, by which the stomach becomes overloaded or disordered, render it immediate aid by taking a dose of *Norton's Camomile Pills*, which will so promptly assist in carrying off the burden thus imposed upon it, that all will soon be right again.

It is most certainly true that every person in his lifetime consumes a quantity of noxious matter, which if taken at one meal would be fatal; it is these small quantities of noxious matter, which are introduced into our food, either by accident or wilful adulteration, which we find so often upset the stomach, and not unfrequently lay the foundation of illness, and perhaps final ruination to health. To preserve the constitution, it should be our constant care, if possible, to counteract the effect of these small quantities of unwholesome matter; and whenever, in that way, an enemy to the constitution finds its way into the stomach, a friend should immediately be sent after it, which would prevent its mischievous effects, and expel it altogether; no better friend can be found—no, none which will perform the task with greater certainty, than NORTON'S CAMOMILE PILLS. And let it be observed, that the longer this medicine is taken the less it will be wanted, and it can in no case become habitual, as its entire action is to give energy and force to the stomach, which is the spring of life, the source from which the whole frame draws its succour and support. After an excess of eating or drinking, and upon every occasion of the general health being at all disturbed, these PILLS should be immediately taken, as they will stop and eradicate disease at its commencement. Indeed, it is most confidently asserted that, by the timely use of this medicine only, and a common degree of caution, any person may enjoy all the comforts within his reach, may pass through life without an illness, and with the certainty of attaining a healthy OLD AGE.

On account of their volatile properties they must be kept in bottles; and if closely corked their qualities are neither impaired by time nor injured by any change of clime whatever. Price 13½d. and 2s. 9d. each, with full directions. The large bottle contains the quantity of three small ones, or PILLS equal to fourteen ounces of CAMOMILE FLOWERS.

Sold by nearly all respectable Medicine Vendors.

Be particular to ask for "NORTON'S PILLS," and do not be persuaded to purchase an imitation.

A CLEAR COMPLEXION ! ! !

GODFREY'S

EXTRACT OF ELDER FLOWERS

IS strongly recommended for Softening, Improving, Beautifying, and Preserving the SKIN, and giving it a blooming and charming appearance. It will completely remove Tan, Sunburn, Redness, &c., and by its Balsamic and Healing qualities render the skin soft, pliable, and free from dryness, &c., clear it from every humour, pimple, or eruption; and by continuing its use only a short time, the skin will become and continue soft and smooth, and the complexion perfectly clear and beautiful.

Sold in Bottles, price 2s. 9d., by all Medicine Vendors and Perfumers.

STEEDMAN'S

SOOTHING POWDERS

FOR CHILDREN CUTTING TEETH.

THE value of this Medicine has been largely tested in all parts of the world and by all grades of society for upwards of fifty years.

Its extensive sale has induced spurious imitations, in some of which the outside Label and the coloured Paper enclosing the Packet of Powders so closely resemble the Original as to have deceived many Purchasers. The Proprietor therefore feels it due to the Public to give a special caution against such imitations.

All purchasers are therefore requested carefully to observe that the words "JOHN STEEDMAN, Chemist, Walworth, Surrey," are engraved on the Government Stamp affixed to each Packet, in White Letters on a Red Ground, without which none are genuine. The name STEEDMAN is spelt with *two EE's*.

Prepared ONLY at Walworth, Surrey, and Sold by all Chemists and Medicine Vendors, in Packets, 1s. 1½d. and 2s. 9d. each.

REMEMBER **LAMPLOUGH'S** EFFERVESCING

PYRETIC SALINE

AND HAVE IT IN YOUR HOUSES.

It is most invigorating, vitalizing, and refreshing. Gives instant relief in Headaches, Sea or Bilious Sickness, and quickly cures the worst form of Eruptive or Skin complaints. The various diseases arising from Climatic causes, Constipation, the Liver, or Blood impurities, Inoculation, the results of breathing air infected with Fever, Measles, or SMALLPOX, are frequently prevented, and these diseases cured by its use.

Any person who has already Smallpox should take it, and be kept in a cool and darkened room to prevent its leaving any trace on the features.

The numerous statements and letters relating to its marvellous effect, as a positive cure in TYPHUS, SCARLET FEVER, SMALLPOX, and other BLOOD POISONS, are most remarkable, and are painfully suggestive of great neglect whenever the PYRETIC SALINE is not employed in these diseases.

"It furnishes the Blood with its lost Saline constituents."—DR. MORGAN, M.D., &c.

The late DR. TURLEY states in his letters and lectures—"I found it act as a specific, in my practice and family, in the worst form of Scarlet Fever, NO OTHER Medicine being given."

CAUTION.—The great reputation of this remedy having called forth spurious imitations, whose only merit is a transposition of the words of my label and wrappers, without any of the *health-restoring properties*, it is needful to observe my **Name and Trade Mark** as above on a **buff-coloured wrapper**, without which the Saline cannot be genuine.

I have again applied for and obtained a Perpetual Injunction, with Costs, against a Chemist in Manchester.

Sold by all Chemists in Patent Glass-stoppered Bottles, at 2s. 6d., 4s. 6d., 11s., and 21s. each.

LAMPLOUGH'S CONCENTRATED LIME-JUICE SYRUP,

A perfect Luxury; forms, with the addition of Pyretic Saline, a most delicious and invigorating beverage, particularly for Total Abstainers, the Delicate, and Invalid. *Most Chemists sell the above with the Pyretic Saline. In Patent glass-stoppered Bottles, at 2s. and 4s. 6d. each.*

H. LAMPLOUGH, 13, HOLBORN HILL, LONDON, E.C.

The

Willcox and Gibbs

"AUTOMATIC"

Silent Sewing Machine.

The very highest Excellence in every respect: in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid and Free of all Cost, for a Month's Trial at Home. List Post Free.

Willcox and Gibbs Sewing Machine Co., 150, Cheapside, and 135, Regent Street, W., London;

10, Cross Street, Manchester; 115, Hope Street, corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.

A Certified Agent in every Town.

THE HOLBORN DENTAL SURGERY, 37, High Holborn, London, W.C.

(Directly opposite Chancery Lane).

By a combination of two of h's latest inventions, Mr. J. Shipley Slipper is now enabled to adapt artificial teeth to the mouth, without the extraction of loose teeth or stumps. These teeth never change colour, are fitted to the mouth without any unsightly wires or fastenings, and are so lifelike as to defy the keenest and most experienced observer.

Copies of Testimonials from Ministers and others gratis, and post free to our readers on application.

CHARGES:	s.	d.
Artificial Teeth on the new base, durable and natural from	3	6
A set complete from . . .	20	0
Stopping, Scaling, and Painless Extraction	2	6

Repairs whilst waiting at a trifling cost. All cases guaranteed.

Consultation and every information FREE of charge. Daily from 9 a.m. to 7 p.m., Saturdays to 8 p.m., at 37, HIGH HOLBORN, LONDON, W.C.

Possessing all the Properties of the Finest Arrowroot,

BROWN & POLSON'S CORN FLOUR

Is a household requisite of constant utility,

For the Nursery, the Family Table, and the Sick-Room.

Borwick's Gold Medal Custard

Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores in 1d. and 2d. packets, and 6d. and 1s. tins.

The makers will be happy to send a sample on receipt of stamps (2d.) to cover postage. Address—

E. JAMES AND SONS, PLYMOUTH.

Now ready, handsome cloth, price 3s. 6d., post free.

The New Handbook of Sunday School Addresses.

These Addresses have been specially prepared by experienced Sunday School writers, for the use of Superintendents, Teachers, and others, who may—with little time for preparation—be called on to address youthful or, in many cases, adult audiences.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

No. 9. Sept. 1884.

THE TEACHERS' STOREHOUSE AND TREASURY

Of Material for Working Sunday-School Teachers.

CONTENTS.

	PAGE
The Work.	
My Experience of Teachers	193
The Book.	
Notes of Bible Lectures	195
Pickings from Proverbs	197
Poetry.	
Come to me, oh my Saviour!	199
The Class.	
Nos. 73-80. September 14th-October 5th..	200
The Desk.	
Brief Outlines for Addresses on the International Golden Texts	216

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

ONE PENNY

A GIFT,

FREE, POST PAID.

PROFESSOR BROWN'S

SHAKESPERIAN ALMANACK (ILLUSTRATED) FOR 1885.

It fairly glows with quotations and *illustrations* from the 'Bard of Avon.' I shall print three million copies, and will send ten copies free, prepaid to any one who will judiciously distribute them in their locality.

ADDRESS—

FREDK. W. HALE, 61, CHANDOS STREET, COVENT GARDEN, LONDON.

PAGE WOODCOCK'S WIND PILLS

GOOD for the cure of Wind on the Stomach.
GOOD for the cure of Indigestion.
GOOD for the cure of Sick Headache.
GOOD for the cure of Heartburn.
GOOD for the cure of Biliousness.
GOOD for the cure of Liver Complaint.
GOOD for the cure of ALL COMPLAINTS arising from a disordered state of the STOMACH, BOWELS, or LIVER.

They are sold by all Medicine Vendors, in boxes at 1s. 1½d., 2s. 9d., and 4s. 6d. each; or, should any difficulty occur, enclose 14, 33, or 54 stamps, according to size, to PAGE D. WOODCOCK, High Street, Lincoln, and they will be sent free by return of post.

"FOR THE BLOOD IS THE LIFE."

CLARKE'S WORLD-FAMED BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity, 11s. each, of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

Established 1851.

BIRKBECK BANK. — Southampton Buildings, Chancery Lane.

Current Accounts opened according to the usual practice of other Bankers and Interest allowed on the minimum monthly balances when not drawn below £25. No commission charged for keeping accounts, excepting under exceptional circumstances.

The Bank also receives money on deposit at Three per cent. interest, repayable on demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings, and other Securities and Valuables; the Collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities.

Letters of Credit and Circular Notes issued.

A Pamphlet, with full particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate possession, and no Rent to pay. Apply at the Office of the **Birkbeck Building Society.**

HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH, with immediate Possession, either for Building or Gardening purposes. Apply at the Office of the **Birkbeck Freehold Land Society.**

A Pamphlet, with full Particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

Southampton Buildings, Chancery Lane.

NURSE EDDA'S WONDERFUL BABY SOOTHER.

This unequalled remedy is entirely free from any opiates or noxious or strong acting Medicine; its effect is instant in relieving Infants from GRIPES, WIND, COLIC, &c. It is guaranteed a simple, harmless Medicine. No one in charge of a baby should be without it; have it ready in the house.

Price **1s.** *per Bottle at all Chemists', or free by Parcels' Post; same price, 12 stamps, to*

T. KEATING, Chemist, St. Paul's, London.

KEATING'S COUGH LOZENGES

Absolutely the best known remedy ever made for

COUGHS, ASTHMA, BRONCHITIS

Strongly recommended by the most eminent Doctors.

TINS ONLY, 1/1½ and 2/9.

PSALMS AND HYMNS FOR SCHOOL AND HOME.

Four Hundred Appropriate Hymns for the Sunday School and Family Circle.

Prepared under the direction of the Trustees of "PSALMS AND HYMNS."

Editor—Rev. J. T. WIGNER.

The profits will be annually added to the amount for distribution amongst the Widows and Orphans of Baptist Ministers and Missionaries of all sections.

The Cheapest Edition, in Paper Cover,

ONE PENNY.

Or, in Limp Cloth, TWOPENCE.

OPINIONS OF THE PRESS.

"This collection is in every respect an excellent one. . . . Sure to be the favourite for children."
—*Baptist Magazine.*

"Takes a first place among hymn-books for the young. All kinds of bright and sparkling verse. . . . Choice is excellent."—Mr. SPURGEON'S *Sword and Trowel.*

"The selection has been made with rare skill and great judgment. . . . Sure to satisfy those who use it."—*The Freeman.*

"Have been using this hymnal in our own Sunday-school for some time past, and the more we know it the better we like it."—*The Baptist.*

"Taken altogether, we doubt whether there is any better school hymn-book in existence."—*Christian Commonwealth.*

"The selection strikes us as having been made with great judgment and good taste."—*Christian World.*

"An excellent selection. . . . Text headings and authors' names in the best editions add to its value."—*Nonconformist.*

"All superintendents of Sunday-schools ought to see this admirable selection."—*Burnley Gazette.*

Specimen Copies and Price Lists may be had on application.

Publishers for the Trustees, JOHN HADDON & CO., Bouverie-street, E.C.
JOHN TEMPLETON, Secretary, &c.,
Carron House, 14, Upper Thames-street, E.C.

"The Treasury" is now published as a Companion Tune Book to the above, price Two Shillings.

RE-ISSUE in Twenty-Four Monthly Parts, price SIXPENCE each, of

THE GOSPEL TREASURY:

AND EXPOSITORY HARMONY OF THE FOUR EVANGELISTS.

PART I. ready early in December.

Specimen pages *post free* for one penny stamp.

Also a NEW Edition, gilt edges, 6s., with FIFTY-FIVE Coloured Illustrations.

CHRIST AN EXAMPLE FOR THE YOUNG,

AS EXHIBITED IN THE HISTORIES OF THE FOUR EVANGELISTS.

Each Picture has definitions and Exercises, and the 100 *Lessons are fully worked out for Parents at Home or Teachers in the Class.*

Now ready, New Edition, in cloth boards, Two Shillings.

THE SYSTEMATIC BIBLE TEACHER,

FOR HOME AND SCHOOL.

Also *an Advanced Edition,* with Third Grade Manual, 2s.

Address: The Manager,

THE SYSTEMATIC BIBLE TEACHING MISSION DEPOSITORY,
67, Paternoster Row, London, E.C.

POST FREE FOR SIX STAMPS, or LARGE EDITION (bound in cloth), 1s. 3d., from the AUTHOR.

CONSUMPTION

AND ALL LUNG DISEASES.

By G. T. CONGREVE, *Coombe Lodge, Peckham.*

The Nature, Progress, and True Treatment of this Scourge of England, with 133 Selected Cases.

The following Case is from the ELEVENTH SERIES.

CONSUMPTION IN AGGRAVATED FORM.—Case of MRS. PUGH, of SHIFNAL.

In a letter, dated May 20, 1884, Mr. Pugh writes me:—"Pardon me that I have not written ere this, expressing my gratitude for the great good your Balsam and Liniment have done for my wife. *Consumption had set in, evidently in the most aggravated form.* Through your kindness in making a reduction in your charge, we were able to continue your treatment for twelve months, when she quite recovered, and has been wonderfully well since.—JOHN PUGH, Prior Lee, Shifnal, Salop."

THE EDITOR of the "CHRISTIAN COMMONWEALTH" writes, July 17, 1884:—

"DR. CONGREVE'S TREATMENT OF CONSUMPTION.—Our readers will bear testimony to the fact that we are not in the habit of commending what we are not satisfied is worthy. . . . We make these preliminary observations in view of what we are about to remark concerning Dr. Congreve's treatment of pulmonary diseases. We have had a few cases of his treatment under our special observation, and one of these has been in our own family, and we do not hesitate to say that his treatment has given entire satisfaction. The case in our own family was a very difficult one, but we are happy to say that a practical cure has been effected, and we feel it to be a duty to both Dr. Congreve and suffering humanity to give this voluntary testimony to what our eyes have seen.—ED C. C."

MR. CONGREVE IS PUBLISHING A NEW CASE FOR EVERY WEEK IN THE "CHRISTIAN WORLD," "GLOBE," "HERALD," AND ABOUT TWENTY WEEKLY PAPERS. THE READER WHO HAS ANY INTEREST IN CASES OF CHEST DISEASE IS EARNESTLY REQUESTED TO WATCH FOR THEM WEEK BY WEEK.

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Times of Consultation, TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, and other Borax preparations are manufactured under Special Patents, and sold by all Grocers and Oilmen.

PATENT BORAX

BORAX

Preparations are known throughout the civilized world by this Patent Trade Mark.

Discovery and Interesting Papers post free.

Sample Packet, Two Stamps, from the Works,

PATENT BORAX COMPANY, BIRMINGHAM.

DRESS FABRICS! Great Saving to every Purchaser. The

BRADFORD

MANUFACTURING COMPANY,

BRADFORD, YORKSHIRE,

REGISTERED TRADE MARK.

Will, on receipt of letter or post card, promptly forward Post Free, a Sample Parcel of Patterns, with Prices, of all their LEADING NOVELTIES for the Autumn & Winter Season.

New Styles at Prices to Suit all Purses.

Carriage Paid to any part of the Kingdom, on all orders over £1 in value. The Century Cashmeres as exhibited by the B. M. CO. at the Health Exhibition, are in ever increasing demand. Be sure and address in full. Write at once, and mention this Magazine.

HOLLOWAY'S OINTMENT

AN INFALLIBLE REMEDY FOR BAD LEGS, BAD BREASTS

OLD WOUNDS, and SORES. If effectually rubbed on the Neck and Chest, as salt into meat, it cures SORE THROATS, DIPHTHERIA, BRONCHITIS, COUGHS, COLDS, and even ASTHMA. Wonderfully efficacious for GLANDULAR SWELLINGS, GOUT, and RHEUMATISM. Also for SKIN DISEASES it is unequalled, particularly if Holloway's Pills be taken to Purify the Blood

THE WORK.

PRAYER FOR THE CHILDREN.

On bringing her son to dedicate him for life to the service of Jehovah in His tabernacle, Hannah expressed herself in terms which may be a suggestive basis of meditation for us. She said to Eli, 'For this child I prayed.' She meant that she had asked God to give her a child, and that this son was the answer to her prayer. But we may be quite sure that if she prayed for the child to come, she would go on praying for him when he had come; and so her words meant more than she actually included in them.

We take the more general associations of her expression, and set forth some thoughts suitable for the universal prayer Sunday, which comes during this month.

Think (1) *of the duty of praying for the children.* We need not stop to argue with fathers or mothers, or Sunday-school teachers, about the reasonableness and the value of prayer; because we all lovingly and heartily recognize that value; and because we speak now only of prayer in regard to moral and spiritual things, and the value of *such* prayer is scarcely disputed.

We should pray for the children because on them rests the hope of the future, for the Church and for the world. How fascinating for us all is the outlook for the future! What a glorious time the 'golden year,' the 'good time coming,' is! But it is our children's time. *They* will fashion it and fill it, and not we. We cannot apprehend it, we cannot prophesy what it will be; and yet we are making it, though blindly, as we work at the training and teaching of the children. But our work in home and school would be trying work, hopeless work, if we did not know that God, who sees both the present and the future, may be sought by us, and will respond to us, and help us in making the men and women of the future. For the children, in whose hands is the future, we do well to pray.

We should pray for the children because our interest in them concerns the very things for which Divine grace is needed. In common with all the creatures that God has made, we seek the physical well-being of our young; but, beyond all other creatures, we have a supreme anxiety for their *moral characters*, and, indeed, for their conversion to God. Our burden of interest and of responsibility is altogether too great for us without the relief and the strength which can be found in prayer.

We should pray for the children because our efforts on their behalf oppress us with such a sense of our own weakness. We find

that two things especially are necessary to good influence on the young: personal character—and therefore we are troubled by every trace of weakness and imperfection in ourselves: and efficient knowledge—and the questioning of the children often reveals to us how little we really know. So we are constantly sent for grace and wisdom to Him who 'giveth liberally.'

And the hindrances to our influence in the children themselves, and in the circumstances surrounding them, urge us to prayer. All who work among the children find out the need for patience; they feel the weariness of continued work; and the depression of the delay in the accomplishment of their hopes; and thus they are constantly driven to seek help and supporting grace from Him who is Master both of circumstances and of hearts.

Think (2) of this point—*They who fulfil their duty in praying for the children will be sure to do their duty in working for them too.* There can be no separation of work and prayer. If Hannah prays for her boy, then she will be sure to teach him of Jehovah, and the story of Israel, and the wonders of the tabernacle and its service. If she gives her son to the Lord, she will try and fit him for the Lord's service.

What sort of work will be done by those who pray? It will be wise work; it will be patient work; it will be pious work; it will be hopeful work. It will be always trying to keep God—God in Christ—very near to the thought and heart of the child. There is a great joy, and a great sanctifying, in the life of that man, or of that woman, who can sincerely say, 'For this child I prayed.' 'For these children I prayed.'

BAILED OUT.

AN INCIDENT OF RAGGED SCHOOL LABOUR.

Soon after I reached home one Sunday evening, there came a hurried ring at the bell, and, going myself to the door, I found Mrs. Jenner in a state of great agitation, and hardly able to tell her story. Her son had been caught playing at pitch and toss, and marched off to the police-station. The poor woman burst into tears, and in her sobbings told me he would be sure to lose his situation, as his master would think him disgraced if he was sent to prison.

I was greatly troubled, for Tom Jenner was one of our most hopeful lads, and though his father was a lazy drunkard, his mother was a clean, industrious woman, anxious to do the best she could for her children. I had been interesting myself for Tom, and only a few weeks before had obtained for him a situation in which he had a small wage to begin with, but good prospects of rising.

Promising Mrs. Jenner to do what I could, I hurried off to the police court, and being well known to the inspector there, I suc-

ceeded in getting the boy released on my pledge that he should appear before the magistrate the next morning. But I knew it would be a difficult matter to propitiate Tom's master; so I went round to the workshop the first thing on Monday morning, explained myself what had taken place, told him that I felt sure the boy had been led astray by tempters, and had learned a lesson that would make him more careful in the future; I promised to go with the boy to the magistrate, but I confess I never had a harder job than to persuade this rather over-righteous man to help me in steadying steps that had well-nigh gone. He yielded at last, and consented to keep the boy if I could get him off, rather for my sake than the boy's.

We went before the magistrate, and he looked solemn enough to frighten any poor lad; had he put kindly spectacles on he would have seen that Tom was trembling, his eyes were downcast, he kept as near as possible to me, and had nothing about him of the look of a hardened bad boy.

The policeman told his tale, which amounted to this: he came round the corner, saw the lads tossing; at sight of him they all ran, and he caught this one, and he had no doubt whatever that he had been engaged in the play. Then came my turn. I had heard the story from Tom's side, and found out it was the first time he had ever thus broken the law, and that he had yielded to the enticement of a big, bad fellow who had recently come into the school, I sometimes thought, only to make a row. This I told the magistrate, explained the family condition, gave my report of Tom's class and school character, said how we were trying to get him started in a situation, and how severe dealing with this case would be the boy's ruin, and throw him into the heartless, if not the criminal, classes. And I urged the need of skilful aid in recovering young folk from their first slips, rather than pushing them right down.

The magistrate turned to the inspector, and made some inquiries about me and the Ragged School; and then he gave poor Tom a very grave lecture, and very good advice about keeping from bad companions, and discharged him.

Tom was saved. Self-respect was saved. Situation was saved. And a lesson was learned which made Tom serious and watchful of bad companions. But, after awhile, I found his father's example, and the associations of his daily life, were making the struggle for the right too hard for the lad, so, as he was a bonny healthy fellow, I got him into the navy, and there he is doing well. His first money he brought home to his mother, but the drunken father grasped and spent it all for her, and I feared this might tell badly on the lad, but it only made him more anxious to help his poor mother, and now he sends his money for her through me. I am very fond of Tom Jenner. I saved that lad, by helping him in his first temptation and trouble.

THE BOOK.

NOTES OF BIBLE LECTURES.

NO. IV.—INSPIRATION OF THE GOSPELS.

THE consideration of the Four Gospels will be found amply sufficient for one lecture; and they take the central place in sacred literature, as the Christ, of whom they treat, takes the central place in human history.

We may first gain some impression of the state of literature and of social life at the time that these Gospels were written. The results of the Babylonish captivity were good in one respect. We find that the Jews never fell into idolatry after that bitter lesson had been learned. But the results of the captivity were evil in some other respects, more especially in the development of Rabbinism, with its formal and ceremonial teachings and rites, which crushed out the spiritual life of the Mosaic system.

At the time of our Lord's appearing, the last vestige of independent authority had been taken from the Jews. They were under the despotic rule of the Romans; and, like all crushed and enslaved people, they gave way to the indulgence of vice and moral evil, degraded themselves, just as individuals do when they have lost their self-respect.

Dr. Thomson, in that familiar work 'The Land and the Book,' describes the Jew of Christ's day. 'What was it to be an ordinary Jew of Nazareth in the year 30 of our era? In very many respects just what it is to be one now in Tiberias or Safed: to be intensely and most offensively fanatical; to regard one's self as pre-eminently holy, the special favourite of God, and to despise all others; to be amazingly superstitious; to hold obstinately and to defend fiercely any number of silly traditions and puerile fables; to fritter away the whole life and power of religion in a rigid observance of trifling ceremonies. The common Jew of Tiberias is self-righteous, proud, ignorant, rude, quarrelsome, dishonest, selfish, avaricious, immoral; and such in the main were his ancestors eighteen centuries ago. We know this not so much from the New Testament as from Josephus, that special pleader and grand apologist for his nation.' It is inconceivable that one of such a class could have, *of himself*, written either of our Gospels.

1. Inquire into the literature of the Jews in the time of Christ.

They were never a literary people. There were reasons for their being less literary than usual in the time of Christ. The writings they had were confined to commentaries on the law. Josephus's history and Philo's philosophy were outside the Jewish nation, and suggested by Gentile learning. The Jews had little acquaintance with the literature of other nations.

2. Inquire into the social and intellectual condition of the Evangelists.

Matthew was a publican. Luke was a physician, and the only

educated man of the four. Mark was amanuensis for Peter, who, with John, was only a fisherman. The social position of the Evangelists was a middle one; their education was very limited, even supposing they had the best at command; and they belonged to the class that would be most seriously affected by the prejudices of their age.

In such a time, amid such scenes, and written by such men, the Gospels appeared. It is inconceivable, it is a greater miracle than any Jesus wrought, that four such men should produce the harmonious record of such a character and such a life as that of Christ portrayed in the Gospels. Observe what we have in the life of Christ—

(*a*) A perfect childhood.

Compare the miserable stories given in the Apocryphal Gospels.

(*b*) A life free from the prejudices of the age.

There were two schools—that of Hillel and that of Shammai. Jesus belonged to neither. The idea was that truth was only for the learned. Jesus taught the ignorant. The poor were despised; Jesus loved them.

(*c*) A character as remarkable for the *passive* as for the active virtues.

(*d*) A life in most exact and minute conformity to the character. His spirit was unselfish, and He 'went about doing good.'

Objections to the perfection of the character which the Evangelists present have been made by rationalists. They can only find such things as these, which simply require adequate explanation: Cursing the fruitless fig-tree, which was but a symbolic lesson to the disciples. Denouncing the Pharisees, which was but the resistance of hypocrisy by a sincere man. And driving the buyers and sellers from the temple, which was but the righteous act of a righteous indignation. Neither sacred nor ordinary literature has ever succeeded in producing the figure of a perfect man to put beside the Evangelists' figure of the Christ. There is only one man whose name can be suggested. It is the *Buddha;* but we do not know whether his story is more than a legend, and at its best it comes a long way behind Christ.

Observe the idea which the Evangelists had of *Teachers*, and yet they present to us the perfect model of a Teacher.

Describe the teachers of the day, known as scribes.

(*a*) Evangelists present Christ as the absolute truth, and not Himself a learner.

All other teachers must say, 'I bring you the truth;' Christ says, 'I am the truth.'

(*b*) They present Christ as the universal Teacher, not a gatherer of men into particular schools.

All other teachers made sects, parties, schools. Christ scattered His seed of truth broadcast. It is for 'whosoever will.'

(*c*) They present Christ as sustaining His teaching by His personal character.

The common idea is that the character of a teacher and his

message are quite distinct things. Christ is Himself the embodiment and example of the truth He teaches.

(*d*) They present Christ as adopting a new style of teaching. We find in Solomon's time teaching by enigma and proverb; Christ taught by parable. Compare Æsop's fables and our Lord's parables.

(*e*) They present Christ as sustaining His teaching by miracles. Our Lord's wondrous works were never mere exhibitions of power; they were always revelations of His person and mission.

Sum up all these things, and show how impossible it is to conceive of such men giving us such a book, and the record of such a life, without Divine help. They have honestly recorded the acts and speeches of a Divine man, and it is plain enough that they must have written as they were 'moved by the Holy Ghost.'

These phenomena sorely baffle the infidel and the rationalist. Here are grave *facts* that must be accounted for in some way. So theories are framed and developed with more or less skill.

1. Some say the Gospels are just a series of myths, a fancy creation, the novel of the age.

2. Some venture to suggest that these four writers joined together to impose their story on mankind.

3. Some say that the life of Christ can be explained on purely human grounds, and that there is no need for the admission of the supernatural.

It cannot be difficult to show that such theories are invented by people who are at their wits' end, and are determined not to accept the figure of the perfect Christ, because to do so involves the Divine direction of the men who set that figure before us. Not one stain that men have tried to put has yet permanently soiled the wondrous figure of the *White Christ*.

SECURING ATTENTION.

A TEACHER sat down as a stranger before a class of untrained and fun-loving little roughs, in a city mission-school. The lesson for the day was in the fifty-third chapter of Isaiah—that most wonderful of all the Messianic prophecies. But the last thing in the world that had those boys' attention was the study of prophecy. Their attention was on the living present. They were quick-witted and wide-awake. They had their eyes on each other, on the teacher, and on the classes about them, with some fun-poking at each object of their attention in its turn, in rapid succession. But the lesson—that was something which they hadn't given attention to, and which they didn't propose to look at seriously. One plan after another to get their attention to that lesson, and to his words about it, was tried by the teacher, without success. Finally he spoke up quickly, and with a show of real interest in the question: 'Boys! did any one of you ever see a sheep-shearing?' It was a question at a venture in a city school; but one of the

boys answered exultantly: 'Yes, I did once, when I was out in the country.' That boy was interested. Now, to interest the others. 'Boys!' again spoke up the teacher. 'Boys! just listen, all of you. Billy, here, is going to tell you about a sheep-shearing he saw out in the country.' That caught the attention of all, and they bent forward in curious interest. 'Now, how was it done, Billy?' 'Why, one old fellow just caught hold of the sheep and sat down on his head, and another one cut his wool off.' Explicit, graphic, and intelligible that! The narrator had conscious pride in his results of travel. The listeners were attent at the recital of something quite outside of their range of observation. 'How much noise did the sheep make about being sheared?' 'He didn't bleat a bit.' 'Well, now, how does that story agree with what the Bible says about sheep-shearing? Just look at this lesson, all of you, and see what it does say. There, in the last part of the seventh verse: "As a sheep before her shearers is dumb, so He openeth not His mouth.'" Attention was now fairly caught —caught and attached to a lesson not the best suited to the teaching of untrained scholars in a mission school.—*S. S: Times.*

POETRY.

NOTHING TO DO.

'Nothing to do!' in this world of ours,
Where weeds grow up with the fairest flowers;
Where smiles have only a fitful play,
Where hearts are breaking every day!

'Nothing to do!' thou Christian soul,
Wrapping thee round in thy selfish stole?
Off with the garments of sloth and sin,
Christ, thy Lord, hath a kingdom to win.

'Nothing to do!' there are prayers to lay
On the altar of incense day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

'Nothing to do!' There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile
From the grimest haunts of sin's defile.

'Nothing to do!' There are lambs to feed,
The precious hopes of the Church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

'Nothing to do!' and thy Saviour said,
'Follow thou Me in the path I tread.'
Lord, lend Thy help the journey through,
Lest, faint, we cry, 'So much to do!'—*S. S. Banner.*

THE CLASS.

No. 81. [G. T. Ver. 10.] **Oct. 12.**

The Unfaithful Steward.

(Read Luke xvi. 1–15.)

Leading Idea.

Even a bad man in moral character may be a model of business abilities. We may learn from the good in evil men.

Introduction.

Explain teaching by parable. Especially show that parables are designed to illustrate and impress some one particular point, and we should not force a meaning to every detail of the drapery or picturing. The difficulties felt in explaining this parable mostly come from forgetting this, and failing to discover just the one truth and duty which Jesus is intending to teach. And these may be thus expressed: 'As the steward exercised skill and judgment in the use of the means which had been placed in his hands, so as to secure a refuge when he should he driven from his present position—so the disciple of Christ should make such a use of the gifts of fortune with which God has blessed him, as to secure, when he "fails" (*i.e.*, dies), an eternal place in God's heavenly kingdom. He is bidden to emulate the prudent foresight of the unjust steward (ver. 8), especially in the disposal of his earthly goods.'

Dr. Geikie thinks the parable was directly addressed to the publicans, who were tempted to get wealth by schemes which were dishonest, and showed keenness for self rather than care for others.

Farrar says the parable was told to show the disciples 'the necessity of care and faithfulness, of prudence and wisdom, in so managing the affairs and interests and possessions of this life, as not to lose hereafter their heritage of the eternal riches.'

Explanations.

Ver. 1. **Disciples**: some of whom we know were publicans. **Rich man**: a wealthy landowner, who had his farms and vineyards managed by a bailiff or steward, who was largely trusted. Of necessity the buying and selling, engaging labour, etc., were in the steward's hands. **Accused**: observe that the charge was only made, not admitted, or proved. The steward does not admit that he had done wrong to his master. **Wasted his goods**: or mismanaged the estate, to the detriment of the owner. No hint is given that the steward had been serving his own interests. 2. **No longer steward**: the master was dealing harshly in dismissing the man without inquiry. 3. **Said within himself**: discussing the matter to himself. **Dig**: the symbol of manual labour. **Beg**: the resource of helpless poverty. The man may only mean, 'I am unfitted for hard toil, and I cannot bear the idea of begging for a living;' but some see in these words the sign of unmanliness of character. 4. **Receive . . . houses**: as a friend to whom they are greatly indebted. 5. **Lord's debtors**: not persons who owed so much in kind, or in money, but tenants who had to pay a proportion of their crops to the landlord. It was this steward's duty to assess the value of the growing crop, and so fix the amount due to his master. What he now did was to reassess the value of the crops, so as to give relief to the tenants. Illustrate by the reassessment of rents in Ireland. There was no absolute standard by which the steward must decide the amount, and the master does not complain that he had defrauded him. 6. **Bill**: or acknowledgment of indebtedness. 7. **Fourscore**: the difference between this and the first case shows that the steward made effort to apportion the claims aright. Hitherto his bias had been towards the interests of the landlord, now it was towards the interests of the tenants. 8. **The lord**: the master, the landlord. It is not meant that Jesus commended the act. It was a sharp business transaction, at least closely bordering on the wrong. **Wisely**: in the sense of prudently for his own interests. **In their generation**: in their sphere; in the matters with which they are directly concerned. **Children of light**: add, 'are in their generation,'

in the spiritual affairs with which they are concerned. It does not mean that worldly men are better business men than Christians are. For the expression 'children of light,' see John xii. 36; Eph. v. 8; 1 Thess. v. 5. **Friends**, *etc.*: *i.e.*, regard wealth as a trust; make a right use of it; be faithful in the use of earthly riches; win virtue out of your earthly associations. **They may receive you**: better, 'ye may be received into.' There is, in the future, a Divine recognition of human faithfulness. God accepts our commonplace, everyday, right doing; and, because we are Christians, we are not free from ordinary life obligations, but are bound to be good masters, good traders, good agents, good servants. 10. **Faithful**: God judges the quality of the action, whether the action is small or great. 13. **Two masters**: in the sense of giving each equal service. There can be no rival to God. But we may, and must, do our best with earthly things, as our service to God. 14. **Covetous**: the fact that the Pharisees were roused, by what Christ said, to deride Him, shows that they did not misunderstand Him to commend anything more in the steward than his foresight and skilfulness.

Alterations in Revised Version.

Ver. 1, read *was wasting*. Ver. 2, read *render the account of*. Ver. 3, read *I have not strength to dig*. Ver. 6, for *bill*, read *bond*. Ver. 8, read *unrighteous steward*; read *for their own generation, sons of the light*. Ver. 9, read *by means of the mammon of unrighteousness; when it shall fail; into the eternal tabernacles*. Ver. 14, read *lovers of money; scoffed at him*.

Hymn.

Doddridge's, 'Ye servants of the Lord, Each in his office wait,' etc.

Outline for Teaching.

I. *Worldly folk, and their worldly ways.*

Both the master and the steward talk and act quite like men of the world, who care for nothing but their own interests.

II. *What in the ways of worldly folk must our Lord condemn?*

Everything that even savours of the dishonest.

III. *What in the spirit of worldly folk may our Lord commend?*

Prudence, foresight, practical wisdom, energy, promptitude, etc.

IV. *What lesson as to the right use of the trust of this world did our Lord impress?*

'Using this world as not abusing it, for the fashion of this world passeth away.'

Illustration.

EASTERN STEWARDS.—'Nearly all respectable families in the East have a *steward*, whose name in Tamul is *Kanikapulle*, the accountant. He is sometimes one who has been a master himself; or he is a relation, or has been selected on account of former services. His pay is often a mere trifle; and sometimes he has not any stipulated salary, but derives perquisites according to the extent of his master's dealings. Should there be money to give out on loan, he always demands from the borrower a certain percentage; and the least demur will cause him to say, "You cannot have the money! I have many other applications." Is the produce of the lands to be disposed of? he again squeezes something out of the purchaser, and, if possible, out of his master into the bargain. Has he anything to buy for the house? he grinds the face of the dealer, and demands a handsome present for the custom. Does he pay the servants or labourers? they must each dole out a trifle from their monthly or daily stipend. He never gives out goods or money without taking a bond or a "*bill*," which is sometimes *written* by the debtor, and always has his signature. Sometimes he brings false bonds and counterfeit jewels, and gives out large sums of money; and when his accomplices have decamped, he pretends to be of all men the most astonished at their villainy! When detected, he has generally a good store of his own filthy lucre; but should he not have succeeded, he would sooner starve than work, for the latter would be a moral disgrace to a man of his rank! Even common beggars sometimes remind us of the passage, "I cannot dig." Religious mendicants swarm in every part of the East: and when you advise them

to work, they cast upon you a contemptuous scowl, and walk off in great dudgeon, exclaiming, "*We work!* we have never done such a thing; we are not able; you are joking, my lord!"' (See 1 Cor. iv. 1, 2; Titus i. 7; 1 Peter iv. 10.)—*Roberts's 'Oriental Illustrations.'*

No. 82. [G. T. Ver. 16.] **Oct. 12.**

David's Charge to Solomon.

(Read 1 Chron. xxii. 6–19.)

Leading Idea.

Those who are entrusted with religious work ought to be devout, trustful, and pious men.

Introduction.

The date of the 'numbering,' and of the plague which followed it, is quite uncertain. We only know that it must have occurred towards the close of David's life. The compiler of the Book of Chronicles directly connects the sacrifice on Ornan's threshingfloor with the selection of that spot as the site for the future temple (ver. 1).

Though not permitted actually to build the temple, David was allowed to gather the necessary materials, and make all possible preparations, and he seems to have thrown his energies fully into this work after Solomon was born. 'Skilled workmen not being found among the Hebrews, he gathered all the Phœnician masons his officials could meet with in Israel, and set them to hew stones. Cedar trees were brought on Phœnician rafts to Joppa, and then laboriously dragged to Jerusalem up the steep, rough wadys. Iron, perhaps from the mines of Macedonia and of the Black Sea, was bought in Tyre, and the spoil accumulated in the Syrian wars supplied immense quantities of the precious metals.' Our lesson deals with a very serious conversation which David had with Solomon, when he was advancing to manhood. Probably David, on this occasion, gave fuller and more detailed instructions than are preserved for us. The picture set before us is that of a pious father trying to prepare his son for his great life-work.

Explanations.

Ver. 6. **Then**: on some occasion after his preparations were made, and he could show them to the young man. **Called for**: as a king, even his own son would not come into his presence without direct invitation and permission. **Charged him**: laid this upon him as his first duty, and as the great work of his reign. **Lord God of Israel**: more precisely *Jehovah, the God of Israel.* David distinctly points out that it was to be a national work, a temple erected for the service of the God of the nation, known by His covenant name of Jehovah. 7. **In my mind**: I thought of doing it; it was my intention. **An house**: so called because God was thought of as dwelling in the 'Holy of Holies.' (Compare Isa. lxvi. 1, 2.) **Unto the name**: compare 1 Kings viii. 29. God's name is put for His real presence, manifested in some symbol or name. 8. **Word . . . came**: see 2 Sam. vii. 1–13; 1 Chron. xvii. 1–14. The will of God seems, however, to have been more fully made known to him than on this occasion by Nathan. David's wars were part of his life-work, to which he was called by Divine providence; and God's refusal to permit him to build, rested on his unfitness for so peaceful a work, and not on the Divine disapproval of the work that he had actually done. **Shed blood**: compare 2 Sam. viii. 2, 5; x. 18; xii. 31; 1 Kings xi. 16. If David had built the temple, it might have been regarded as a monument of his wars. 9. **Shall be born**: this oracle came before the birth of Solomon, and it distinctly set aside the existing sons of David. The word used literally means, 'a son is about to be born.' **Man of rest**: the feature of whose life and reign shall be peace, quietness, attention to internal affairs. Very few wars disturbed Solomon's reign. **Solomon**: the name means *Peaceable.* Hebrew, *Shelomo*; Syriac, *Sheleimun*; Arabic, *Suleiman.* His original name was Jedidiah (2 Sam. xii. 25). 'His name was a Divine augury of the character of his reign. (See 1 Kings iv. 20–23; v. 4.) 10. **My son**: *i.e.*, an object of special affection and care to me. **His father**: to direct and counsel him in all his ways. **For ever**: a figure for 'firmly,' 'immovably.' As used in the Old Testa-

ment, the term 'for ever' must be distinguished from 'eternal.' And we should remember that all God's promises are conditional upon obedience. **11. Lord be with thee**: this was the best wish for his son that David could fashion; and it was the sure guarantee of prosperity (1 Sam. iii. 19; 2 Kings xviii. 7). **12. Only**: or, at the very least. Fixing attention on what David regarded as a supremely important point. **Wisdom and understanding**: practical skill in the ordering of national affairs, and discernment of what is best to do. **Give thee charge**: or 'appoint thee over Israel.' **That thou mayest**: better read, 'and mayest thou.' Compare the injunction to Joshua (Josh. i. 7, 8); covenant leaders and covenant kings were bound to keep well within the rules and pledges of the covenant. **13. Them . . . prosper**: observe David's loyalty to the Theocracy, and his piety. True prosperity could only come in the line of strict and hearty obedience to God's law, and out of daily reverent and humble 'waiting on the Lord.'

'We ought to strive to know His will,
And, knowing, strive to do.'

Be strong: firm to conviction, decided, able to say No. Let vigour and energy characterize all your actions. **Good courage**: the brave spirit that can undertake great things and difficult things. The spirit that says, 'I can do all things through Him who strengtheneth me.' **Dread not**: he who fears God need fear nobody else, and nothing else. **Be dismayed**: because of difficulties. He is but a weak man who gives up an undertaking at the first cause of perplexity and depression. (See ch. xxviii. 20; and compare Deut. xxxi. 6, 7; Josh. i. 6, 7.) **14. My trouble**: margin, *poverty*; but better refer to the national troubles of the earlier part of his reign, which prevented his accumulating as much treasure for the proposed temple as he would like to have done. Some render, '*By* my toil and trouble,' and compare chap. xxix. 2. The amounts of gold and silver cannot be estimated; and perhaps David speaks in a general and exaggerated way, and does not intend to fix precise amounts. **16. Arise, therefore**: compare Ezra x. 4. Solomon was to keep the matter in mind, and act as soon as his opportunity came. **19. Heart and soul**: *i.e.*, be thoroughly sincere and hearty in the service of God.

Hymn.

Watts's, 'How pleasant, how divinely fair, O Lord of Hosts, Thy dwellings are,' etc.

Outline for Teaching.

I. *What David desired to do, but might not.*

Build a permanent sanctuary for Jehovah. As a warrior he was not the proper person to undertake such a work.

II. *What David might do, and did with all his might.*

Make preparations for building the sanctuary; and instruct his son in the work that was before him.

III. *What David felt was the chief thing in building the house.*

A right spirit of obedience, trust, devotion, and good courage.

Illustration.

UNCERTAINTY OF NUMBERS AND STATEMENTS OF QUANTITY.—In the famous poem of Pentaur, Ramses II., beset by the Hittites, calls thus upon his god Amen: 'Have I not built thee houses for millions of years? I have slain to thee 30,000 bulls.' When the god helps him, he exclaims: 'I find Amen worth more than millions of soldiers, 100,000 cavalry, 10,000 brothers, were they all joined in one.' Evidently such numbers are used in a general, and not in any precise way.

No. 83. [G. T. Jas. v. 16.] **Oct. 19.**

Successful Prayer.

(Read 2 Kings xx. 1–11.)

Leading Idea.

Even concerning material things God has, in all ages, been the hearer and the answerer of prayer.

Introduction.

At this time the kingdom of Israel was ended, Samaria had been taken, and the people had been carried away captive. The kingdom of Judah seemed to revive for a time under Hezekiah, who proved to be one of the best of the monarchs of the line

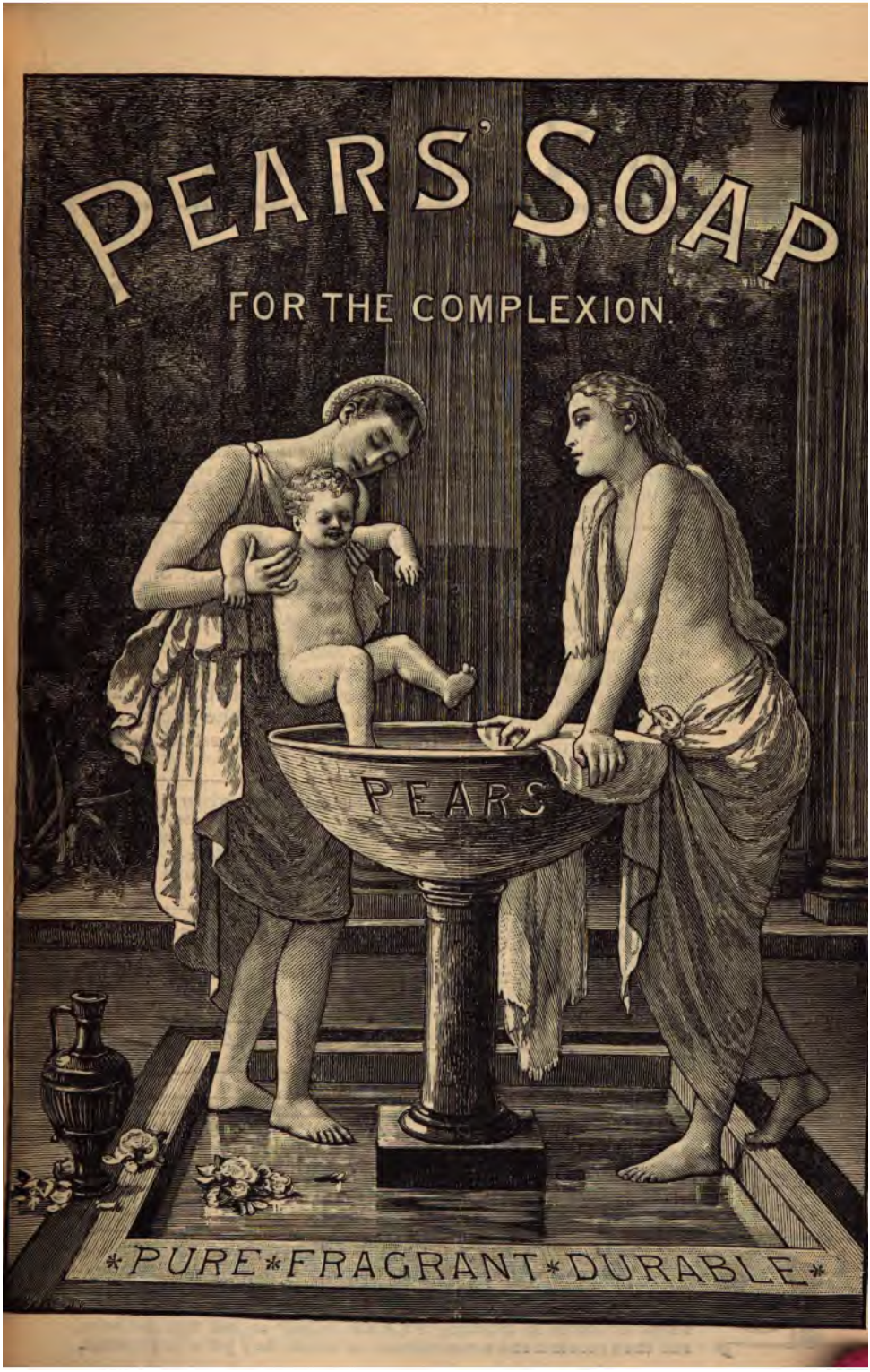
of David. He had, however, a very great and grave work to do, in reforming the religion of the day, clearing away the idolatry of Ahaz, restoring the Mosaic worship, and consolidating his kingdom. For his great work even a *long life* was all too short, and it was most distressing that a summons for death should come to him just in the very midst of his career. This is the circumstance which led him so earnestly to pray, and his prayer for prolonged life was graciously answered.

Dr. Geikie gives the following estimate of the personal and kingly character of Hezekiah: 'Ready for war when necessary, and alike brave and skilful in its conduct, he was more inclined to the gentle arts of peace. Fond of agriculture and pastoral pursuits, like his grandfather Uzziah, he had great herds and flocks in the Negeb and elsewhere, and built shepherds' towers and large folds for their protection. Vineyards, oliveyards, and cornfields were his delight. His tender religious sensibility, and poetic genius—the first instance of the latter since David—are seen in the hymn which he composed after his recovery from almost mortal sickness. The prophets were his honoured and cherished counsellors. As intelligent and refined as he was humble and godly, he first took measures to collect and arrange the sacred books.'

For parallel accounts see Isaiah xxxviii., xxxix; 2 Chron. xxxii. 24–33.

Explanations.

Ver. 1. **In those days**: probably during the time of the Assyrian invasion. Very likely the anxiety of that time brought on the illness. Complicated abscesses and carbuncles are often signs of lowered vitality, through mental worry. Hezekiah reigned twenty-nine years, and the invasion began in his fourteenth year. **Sick unto death**: or with a kind and degree of disease that put his life in serious peril. Carbuncles are very painful, depressing, and perilous. **Son of Amoz**: or *Amotz*. Distinguished from Amos. **The Lord**: Jehovah, the Theocratic King, of whom Hezekiah was but prince and vicegerent. **Set . . . order**: see margin; the meaning is, give such directions respecting your family and affairs as you may think advisable. As we would say, 'make your will.' **Shalt die**: this is a warning of the natural result of the disease. But God can arrest consequences. Final results may depend on prayer. 2. **Face to the wall**: the couch on which he lay was against the wall, and he turned over to secure privacy. Compare Ahab's doing a similar thing in his sulkiness (1 Kings xxi. 4.) 3. **Remember now**: or, take into consideration now. **Walked**: figure for 'ordered my conduct.' **In truth**: sincerely, as a servant of Thine. **Perfect heart**: full and honourable intention to serve Thee. On this self-vindication of Hezekiah, it may be remarked that he is not raising a plea of justification, only urging a prayer. The New Testament idea of justification must not be brought in here. The Old Testament saints conceived of righteousness as being 'faithfulness to the terms of God's covenant.' Compare such passages as Psa. vii. 3–10, xviii. 19–26, xxvi. 1–8. **Done good**: probably Hezekiah was thinking of the religious reformation, and of the restored Passover. **Wept sore**: remember that Eastern folk express their feelings much more openly and violently than we do. *Josephus* sets down the poignancy of Hezekiah's grief to the fact that, at this time, he had no son to succeed him on his throne; but the Bible does not indicate this. 4. **Middle court**: of the royal palace. The king would be in some interior chamber. 5. **Captain**: or ruler. (See 1 Kings i. 35; 1 Sam. x. 1.) **Have heard**: of this we may be always sure when we pray. We can never be sure of the form which God's answer may take; that must be left to His sovereign will and pleasure. **Heal thee**: but this God did through the remedial agency of the lump of figs. **Third day**: the king soon recovered when the boil was fully drawn. **Up unto the house**: Hezekiah's first work, on his restoration, would be to offer thanksgiving in the sanctuary. Often, when restored, we forget the thanks. 6. **Fifteen years**: a long time to look forward to; a short time to look back upon. **Will deliver**: this shows that the destruction of the Assyrian army had not yet taken place. 7. **Lump of figs**: a very usual mode of relieving boils in the East. Distinguish the natural agency,


PEARS' SOAP
FOR THE COMPLEXION.
PEARS
*PURE*FRAGRANT*DURABLE*

Good Complexion & Nice Hands.

NOTHING adds so much to personal attractions as a bright, clear complexion, and a soft skin. Without them the handsomest and most regular features are but coldly impressive, whilst with them the plainest become attractive; and yet there is no advantage so easily secured. The regular use of a properly prepared Soap is one of the chief means; but the Public have not the requisite knowledge of the manufacture of Soap to guide them to a proper selection, so a pretty box, a pretty colour, or an agreeable perfume too frequently outweigh the more important consideration, viz.: *the composition of the Soap itself*, and thus many a good complexion is marred which would be enhanced by proper care.

A most eminent authority on the Skin,

Professor Sir Erasmus Wilson, F.R.S.

President of the College of Surgeons, England, writes:—

"THE use of a good Soap is certainly calculated to preserve the "skin in health, to maintain its complexion and tone, and "prevent its falling into wrinkles . . . . PEARS is a name "engraven on the memory of the 'oldest inhabitant'; and "Pears' Transparent Soap is an article of the nicest and "most careful manufacture, and one of the most refreshing "and agreeable of balms for the skin."

TO persons whose skin is delicate or sensitive to changes in the weather, winter or summer, **Pears' Transparent Soap** is invaluable, as, on account of its emollient, non-irritant character, *Redness, Roughness and Chapping are prevented, and a clear appearance and soft velvety condition maintained, and a good, healthful and attractive complexion ensured.* Its agreeable and lasting perfume, beautiful appearance, and soothing properties, commend it as the greatest luxury and most elegant adjunct to the toilet.

Testimonial from Madame Adelina Patti.

"I HAVE found PEARS' SOAP matchless for the Hands and Complexion."

Adelina Patti.

Pears' Transparent Soap.

TABLETS AND BALLS:
1s. each. Larger Sizes, 1s. 6d. and 2s. 6d.
(The 2s. 6d. Tablet is perfumed with Otto of Roses.)
A smaller Tablet (unscented) is sold at 6d.

Pears' Transparent Soap.

PEARS' SOAP is sold everywhere, but INSIST on having PEARS' as vilely-injurious imitations are often substituted for extra gain, even by dealers who would be thought "respectable," some of whom attract the public into their shops or stores by marking PEARS' SOAP at *less than cost price*, and then recommend some rubbish on which they get a large profit.

Caution to Parents.

THE delicate Skin of Infants and Children is particularly liable to injury from coarse and unrefined Toilet Soap, which is commonly adulterated with the most pernicious ingredients; hence, frequently, *the irritability, redness, and blotchy appearance of the Skin from which many children suffer.* It should be remembered that **artificially coloured Soaps are frequently poisonous,** particularly the Red, Blue and Green varieties; and nearly all Toilet Soaps contain an excess of Soda. Very white Soaps, such as "Curd," usually contain much more *Soda* than others, owing to the use of Cocoa Nut Oil, which makes a bad, strongly alkaline soap very injurious to the skin, besides leaving a disagreeable odour on it. The serious injury to children resulting from these Soaps often remains unsuspected in spite of nature's warnings, until the unhealthy and irritable condition of the skin has developed into some *unsightly disease*, not infrequently baffling the skill of the most eminent Dermatologists.

PURE, FRAGRANT AND DURABLE—NO ARTIFICIAL COLOURING.

MAY BE USED TO THE THINNESS OF A WAFER—NO WASTE.

PEARS' Transparent SOAP

IS RECOMMENDED AS ABSOLUTELY PURE;
FREE FROM EXCESS OF ALKALI (SODA),
AND FROM ARTIFICIAL COLOURING MATTER.
IT IS DELIGHTFULLY PERFUMED, REMARKABLY DURABLE, AND HAS BEEN IN GOOD REPUTE NEARLY 100 YEARS
AND OBTAINED
Fifteen International ⁂ Prize ⁂ Medals.

The following testimony is extracted, by permission of the publishers, Messrs. Chatto & Windus, from "The Hygiene of the Skin," by

Mr. J. L. Milton,

Senior Surgeon *to "St. John's Hospital for the Skin," London.*

"FROM time to time I have tried many different Soaps, and I have now, "after **Fifteen Years'** careful trial in many hundreds of cases, "both in hospital and private practice, no hesitation in giving my "verdict to the effect that *nothing has answered so well or proved so* "*beneficial to the skin as* **Pears' Transparent Soap.**"

A. & F. PEARS,

Soap Makers by Appointment to H.R.H. the Prince of Wales.

✣ 91, Great Russell Street ✣
LONDON, W.C.

Sold Everywhere, but insist on having the genuine.

INGOLDSBY LEGENDS.

THE JACKDAW OF RHEIMS.

And a Nice Little Boy had a Nice Cake of Soap

Worthy of washing the Hands of the Pope.

and the Divine blessing on the use of means. 8. **The sign**: compare Gideon's request for a sign. God graciously aids the faith of those who sincerely seek Him. 11. **Shadow . . . backward**: what this 'dial of Ahaz' was is not certainly known. Probably it was an arrangement in the palace grounds, of the nature of a sun-dial, the movement of the sun being measured by steps. The miracle was doubtless wrought by some natural agency of cloud or eclipse.

Hymn.

Jane C. Simpson's, 'Go when the morning shineth, Go when the noon is bright,' etc.

Outline for Teaching.

I. *Hezekiah's Character.*
II. *Hezekiah's Life-work.*
III. *Hezekiah's Trouble.*
IV. *Hezekiah's Prayer.*
V. *Hezekiah's Restoration.*
VI. *Hezekiah's Sign.*

Whatever may be our circumstances, our first duty is *to pray*. If we pray aright we shall be entirely *submissive* to God's will. It may be that the answer can come *just as we wish*. There is nothing too hard for the Lord.

Illustration.

HEZEKIAH'S SICKNESS.—'Beneath the excitement of the public crisis, there was within the palace a cause for anxiety hardly less. During Sennacherib's invasion, or immediately after his retreat, Hezekiah, as if worn out by the agitation of the time, was struck down by illness. According to the Jewish tradition, it was the first intimation to him that he was mortal. He was the fourth of his house that was seized with what seemed to be a fatal disease. "But what in Asa, Jehoram, and Uzziah had been regarded as deserved visitations, in Hezekiah was regarded as a national calamity. There is no sickness in the Jewish annals so pathetically recorded."—*Dean Stanley.*

No. 84. [G. T. PROV. iv. 7.] **Oct. 19.**

Solomon's Choice.

(Read 1 Kings iii. 5–15.)

Leading Idea.

At the outset of life every one ought to decide whose he will be, and whom he will serve.

Introduction.

Dr. Geikie, in 'Hours with the Bible,' vol. iii., pp. 369, 370, gives one of the latest estimates of the character of Solomon. 'He was about twenty years old at his father's death. His early training seems to have been left to the prophet Nathan, but the influence of his mother and father, and of the court, must have contributed largely to the formation of his character. Gifted with splendid abilities, and, at least in his earlier life, enthusiastically loyal to the ancient religion, his career was to show the most striking contrast of qualities: a wisdom perhaps never equalled on the throne, and a sensuality like that of Louis XV.; a zeal for Jehovah which took outward form in the erection of the temple, and a weakness towards his harem that introduced idolatry for the first time in Jerusalem; a statesmanship which filled the land with prosperity, and a love of splendour which laid such burdens on his people as prepared the way for the dissolution of his kingdom at his death.'

The events of Solomon's accession should be reviewed. He was crowned, by David's command, when Adonijah attempted to seize the throne and succession. He had to suppress a second effort by Adonijah, in which Abiathar the priest, and Joab the commander-in-chief, were concerned. Then Solomon convened a general assembly of all the notables of the realm at Gibeon, where was not only the venerable Tabernacle of the Wanderings, but also the brazen altar of burnt sacrifice. This Gibeon was a lofty summit, now known by the name of El Jib, about six miles north of Jerusalem, which, with the whole country far and near, is seen from its top, spread out in a wide panorama. Sacrifices were regularly offered at this place, and it was regarded as the more ancient sanctuary.

Explanations.

Ver. 5. **In Gibeon**: the great high place. The event occurred in the night after the ceremony and sacrifice, which was a solemn reconsecration of the nation to Jehovah at the beginning of a new reign. **In a dream**: compare Gen. xv. 1; xxviii. 12; xxxvii. 5. To understand the dream we must remember that the mind of Solomon was full of the responsibilities of his position; and that he was feeling overwhelmed at the prospect before him. **Give thee**: not as a personal gift, but as a kingly endowment. 6. **Great mercy**: margin *bounty;* referring to the successes, wealth, enlargement of territory, etc., which had been granted to David. Solomon distinctly realized the connection between David's prosperity and his loyalty and faithfulness to Jehovah. **This great kindness**: compare chap. i. 48. Easterns think much of the preservation of a dynasty. 7. **Little child**: a figure for one simple and inexperienced: very dependent on good guidance and counsel. **Go out or come in**: figure for 'conduct the affairs of the realm.' 9. **Understanding heart**: by this we are to understand a power of discrimination, which would make him a good magistrate, and a power of ruling, which would make him a good king. 'One of the chief functions of the Oriental monarch is always to hear and decide causes; hence supreme magistrates were naturally called "*judges*" — *shophetim*, or *suffetos* — not only by the Jews, but also by the Phœnicians and Carthagenians.' *Stanley* says, 'He showed his wisdom by asking for wisdom. He became wise because he had set his heart upon it. This was to him the special aspect through which the Divine Spirit was to be approached, and grasped, and made to bear on the wants of men; not the highest, not the choice of David, not the choice of Isaiah, but still the choice of Solomon.' *Ellicott's Commentary* says, 'In the characteristic spirit of the true godliness of the Old Testament, he looks for wisdom not as the mere result of human teaching and experience, but as an inspiration of God, and prays for it accordingly, in a prayer of singular beauty and humility, pleading simply God's promise to his father, and its fulfilment in his own accession to the throne.' 11. **For thyself**: things of purely personal interest. Solomon began right, he put the kingdom before himself. Illustrate by this our Lord's paradox, 'He that loseth his life shall save it.' Giving up self for the sake of his kingdom, Solomon gained the best blessings, both for his people and for himself. (See Matt. vi. 33.) 14. **Lengthen thy days**: this promise was dependent on Solomon's faithfulness, and it was not fulfilled. 15. **Before the ark**: which was within the new Tabernacle which David had erected on Zion. Solomon offered thankofferings at both the tabernacles, possibly because some were attached in feeling to the one and some to the other, and he desired to please all his people.

Hymn.

C. Wesley's, 'Jesus, my strength, my hope, On Thee I cast my care,' etc.

Outline for Teaching.

I. *The Divine Invitation to Prayer.*

Lead on to show what invitations encourage us to pray. Show how especially necessary prayer is at the outset of life, and at the beginning of every new undertaking.

II. *The Young Man's Response to the Invitation.*

The prayer he offers shows a serious, thoughtful, self-denying spirit. Solomon thought more of faithfully doing his life-work, than of *getting* anything for himself.

III. *The Divine Answer to the Young Man's Prayer.*

God was pleased with the spirit of the prayer. He granted what was asked, and added much more.

Would that Solomon had kept on through his life in the spirit with which he began! After a time he forgot to lean on God in prayer, so he soon went astray, 'following the devices and desires of his own heart.'

Illustrations.

SOLOMON'S CHOICE.—'Take twelve men—from the church doors if you like—and propose to them the same questions that God proposed to Solomon. How many, do you think, will say as Solomon said, "Give me wisdom"?—we greatly doubt if there would be even one, but surely not

more. Probably not even one would think himself to be in need of wisdom; we have never yet met a man who avowed that he had a lack of it. Of the twelve men, three, perhaps, would ask for wealth; and three more would not sport so high, and call it wisdom, but competency, and freedom from care, securing them ability to attend upon the things of the Lord without distraction. Three more might covet power and distinction more than wealth, which is but a coarser form of the same desire. Perhaps there may be one—hardly any more—who would require length of days, in preference to wealth, or competency, or power; while there may be *one*—or even less than one (for in statistics one is a divisible proportion)—who, feeling his impotency and weakness, which prevented him from giving full play to the potencies and energies that his mind is capable of, would desire, above all else, such power as to enable him to accomplish and render fruitful the wishes and impulses of his nature. There is but one out of our twelve left; we may trust that among so many—we can scarcely hope for more—one, at least, would be found who had the heart to say, "Give me Thyself; for all things are contained in Thee."' —*Dr. Kitto.*

SOLOMON'S REQUEST.—'The wisdom asked for by Solomon embraced the wide field of nature, wherein he made discoveries more than any person before or since; and the study of mankind, in the variety of lives and characters, and in all their weaknesses and inner depths; and he took cognizance of everything in the universe connected with these two spheres of knowledge. He also asked for practical wisdom and judgment, for the guidance and governing of the affairs of the Jewish nation; but the highest wisdom of all—that of the heart, to serve God aright—was not asked for; so King Solomon was early led into idolatrous and other evil practices, of which he saw not the folly until the later years of his life.'—*Rev. E. H. Plumptre.*

No. 85. [G. T. Isa. xxvi. 3.] **Oct. 26.**

Calamities Foretold.

(Read Luke xvii. 20–37.)

Leading Idea.

Times of public trouble test the sincerity of men's piety. Those who can only follow Christ in the sunshine are not worthy of Him.

Introduction.

Remember that these incidents occurred either during our Lord's last journey from Galilee to Jerusalem, or when He found safety and rest by leaving Jerusalem and sojourning in Perræa. There is a serious tone upon our Lord's speeches made at this time, and they bear more or less directly on the persecutors who were dogging His steps, watching to get an accusation against Him. 'The hostility of the Rabbis was growing daily more bitter, after each fruitless attack. At each town or village they gathered round Him, and harassed Him at every step by attempts to compromise Him with the authorities.'

'Some new manifestation — some revelation of the thoughts of men's hearts — was near at hand. At last the Pharisees summoned up courage to ask Him "when the kingdom of God should come?" There was a certain impatience, a certain materialism, possibly also a tinge of sarcasm and depreciation, in the question, as though they had said, "When is all this preaching and preparation to end, and the actual time to arrive?" His answer, as usual, indicated that their *point of view* was wholly mistaken.'—*Farrar.*

'We can best understand the mutual bearings of the several parts of this discourse by recollecting what kingdom the Pharisees looked for: it was to be an outward manifestation of God's sovereignty in the world, in which a splendid position of supremacy should be assigned to their own nation. They had not learned to distinguish between the impending establishment of a spiritual kingdom and the final manifestation of a visible kingdom.'—*Speaker's Commentary.*

Explanations.

Ver. 20. **Demanded**: the word implies 'asked in an authoritative way.'

Pharisees: many different kinds of persons are gathered under this name. Some were of open and inquiring disposition. Some became disciples of Christ. But some were bitterly prejudiced, and only sought to entangle Christ into some utterance which might occasion His arrest. **Kingdom of God**: about this Jesus was constantly talking, but they could see no signs of its being set up. To the Jewish mind the 'kingdom of God' meant the coming, the deliverance, and the reign of Messiah as Son of David. **Observation**: *i.e.*, with outward show, pomp, and circumstance. It would not burst on their 'bodily' vision. They would *feel* it rather than *see* it. 21. **Where**, *etc.*: the language of those who are keenly watching for signs, and prepared to exaggerate everything. They were looking for signs in the wrong region. **Within you**: as contrasted with 'without you.' It was a rule of *hearts*, not of citizens and soldiers; an invisible spiritual kingdom. Its sphere is in the hearts and consciences of men. 22. **Desire to see**: note that these words are spoken directly to the *disciples*, and are intended to comfort them. Our Lord assumes that they did not now want visible signs to help them, as the Pharisees did; but, looking forward, He knows how their faith will be tried, and how they will be wanting some *visible* appearance of the Son of man; so He warns them that His coming will always be *spiritual*, and they must not suffer themselves to be deluded with false hopes. 23. **They shall say**: there will be many false reports and unrealized expectations of the return of Christ. 24. **The lightning**: which comes suddenly. The descent of the Holy Ghost at Pentecost was quite sudden. So will Christ's second coming be. The true watching for manifestations of God is found in faithfully doing the work that He entrusts to us. Faithful servants are *always ready*. 25. **First must He suffer**: instead of such outward and visible triumph as they expected, their faith was to be tried by seeming defeat and loss. **This generation**: the Jews of that day. 26. **Noe**: Greek form of Noah. The point of illustration is that the calamity came on the old world unexpectedly, and it took forms which were not anticipated. 27. **Did eat**, *etc.*: the routine of life went on; men were heedless of the real sign—that building of the ark; and in false security met with their doom. 29. **The same day**: all of a sudden; breaking into the very midst of their work and play. **Rained fire**: compare the account in Genesis. Probably lightning lit up the bituminous soil. Illustrate by burning of a soil impregnated with petroleum. 31. **Housetop**: flat roof of house, to which access was gained by a stair from the entrance, without going through the house. **Stuff**: goods, treasures about which he might be anxious. **Field**: at his daily work. **Return back**: to secure his money or jewels. Illustrate by the calamities of siege of Jerusalem. So limited was the time for escape, men could only save themselves, not their goods. 32. **Lot's wife**: who was lost in her very escape from burning Sodom. The higher teaching of our Lord, which is set under this figure, is that Christ's disciples must always be detached from earthly ties, ready at any moment to give up everything at Christ's call. 33. **Seek to save**: *i.e.*, the man who trusts to himself will fail in the day of trial; the man who trusts wholly in God will be safe. 34. This and the following verses indicate both the suddenness and the discriminating character of coming calamities. 37. **Body is**: this is a proverbial saying, the meaning of which is, 'As the eagles are found wherever there is a carcase to prey upon, so the judgment of Christ will come wherever there are sinners to be judged, *i.e.*, over the whole world.' 'Men ask where God's judgments fall, and the answer is that they fall wherever they are needed.'

Alterations in Revised Version.

Ver. 24, read *when it lighteneth*. Ver. 29, read *but in the day*. Ver. 30, read *after the same manner*. Ver. 31, for *stuff*, read *goods*. Ver. 33, read *to gain his life*.

Hymn.

Kirke White's, 'Oft in sorrow, oft in woe, Onward Christians, onward go,' etc.

Outline for Teaching.

I. *Corrected Ideas respecting God's Kingdom.*

Give Pharisees' ideas. Show that the disciples shared them to a great extent. Explain difference between an outward and an inward kingdom. Jesus is 'Lord of lambs, the lowly, King of saints, the holy.'

II. *Calamities that might seem Signs of coming Kingdom.*

These might deceive the very elect, and make them think God's kingdom, after all, was outward and temporal. No, these would not be the real kingdom; that belongs to hearts and character, not to armies, and sieges, and thrones.

III. *The True Fitness for Christ's Spiritual Kingdom is the True Preparation for coming calamity.*

Secret fitness is full trust in God: the spirit that does not strive—but *waits;* waits on God, and waits for God.

Illustration.

KINGDOM WITHIN US.—'You have seen a noble vessel going forth from the docks. The tide was in her favour, and away she went, sailing gallantly along, the admiration of all. She was, however, dependent upon outward influences. But you have seen a steamer, starting perhaps from the same place; if the tide was in her favour so much the better, but whether or not, on she went, for she had a moving power, a "kingdom within;" and religion is just such an influence.'—*Rev. Dr. Jenkyn.*

No. 86. [G.T. Isa. lvi. 7.] **Oct. 26.**

The Temple Built.

(Read 1 Kings vi. 1–14.)

Leading Idea.

When man shows that he really wants God, God will graciously respond to him, accept his work, and come and dwell with him.

Introduction.

The site for the temple had been indicated by God to David, in connection with the cessation of the plague. *Dean Stanley* supposes that the altar reared on this occasion by David, on a protruding rock, was allowed to remain, and that the temple buildings grew up around it as a centre. There was some difficulty in securing a sufficiently large and level space on this Mount Moriah, and on the eastern and southern sides walls of immense stones had to be raised right out of the valley, and the spaces between these walls and the rock filled in with earth. The preparations which David made should be recalled, and it should be noticed that *he* provided the general design. Solomon made important alliances, in order to secure further materials, and engaged the services of a Tyrian architect, who, by birth, was partly a Hebrew.

'The design fixed upon indicates fully the spirit of the times, and of the king. A general relation to the older tabernacle must be carefully preserved; the outline of the form, the proportions, and the principal division of the building into Holy Place and Most Holy Place, must be continued; but where Moses permitted ornamentation and decoration, it was developed and carried almost to an extravagant extent; and the merely external features of the building were felt not to be set under precise limitations. The chief alterations, however, were made at the entrance; a handsome porch, with two splendidly ornamental brazen pillars standing before it, assimilating the temple of Jehovah to the heathen temples of Phœnicia and Egypt.'—*Rev. R. Tuck, B.A., 'First Three Kings of Israel.'*

Explanations.

Ver. 1. **It came to pass**: the usual formula of the historian. **Four . . . year**: this number can hardly be explained. There is a general agreement that Solomon came to the throne about B.C. 1000. *Speaker's Commentary* thinks that the number as given here is an interpolation into the sacred text, and of no authority. The Septuagint reads 440 instead of 480; Josephus gives 592 years. **Fourth year**: giving him three years to get over his early difficulties, collect the necessary material, and make his necessary arrangements. The stones and wood-work were prepared away from the sacred spot, and this would take some time. *Zif*: about our May. 2. **House**: this name for the building

reminds us that God condescends to be one of us, and one with us. The old tabernacle was only a larger tent: the new temple was only a larger house. **Length**: comparing the various measurements with those of the older tabernacle, we find they were just double. The temple was 'not larger than a good-sized parish church, and in proportion not unlike a church of Gothic construction.' **Cubits**: different standards for this measure have been given. 'Either length of bone of forearm, distance from elbow to tip of middle finger, or from elbow to knuckles.' Chronicles reckons the cubit of the 'first, or ancient, measure,' but precisely what this was cannot be determined. Sixteen or eighteen inches may be taken as very near the mark. 3. **Porch**: this was a feature taken from the temples of Egypt, and was a distinctly Solomonic addition. It was thirty feet wide and fifteen deep, but the height is only given in Chronicles as 189 feet, making the porch quite an entrance tower. 4. **Windows of narrow lights**: probably 'windows with fixed beams,' that is, fixed lattices useful for ventilation, but immovable. Some think they were windows which appeared as narrow slits outside, but splayed wide towards the inside. 5. **Chambers**: there was a kind of aisle built round three sides of the temple, having three stories of low chambers, but these opened into the court and not into the temple. These chambers seem to have been used for stores, priests' residences, etc.; but they were in part buttresses for the temple wall. 6. **Narrow rests**: or ledges, so that the beams should not be set in holes of the temple wall. By this arrangement the lowest chambers were the narrowest. 7. **Hammer . . . heard**: this was managed so as to conform to the prohibition against the use of tools in Exod. xx. 25; Deut. xxvii. 5. 9. **The house**: here meaning the actual temple, as distinct from the lean-to, and its chambers. **Covered it**: or roofed it in. The roofing was cedar beams, on which cedar boards were laid, so as to let the water run off. 10. **Rested on the house**: *i.e.*, on the steps described in ver. 6, as 'narrow rests.' 11. **Word of the Lord**: a message directly addressed to Solomon; doubtless brought to him by one of the prophets. 12. **Walk** *i.e.*, order your life and conduct. Note that God's promises are always conditional upon loyalty and obedience. Compare the Divine message in chap. ix. 3–9, after the consecration of the temple. 'For each generation the enjoyment of the blessings promised was contingent on faith and obedience, and for the whole nation it was from time to time forfeited, until the final destruction of Israel as a nation.' **Spake unto David**: those promises were, 1, that one of his sons should succeed him (2 Sam. vii. 12; Psa. cxxxii. 11); 2, that the kingdom should be preserved in the line of his descendants, if they were faithful (Psa. cxxxii. 12); and 3, that the Israelites should no more be afflicted as beforetime (2 Sam. vii. 10). 13. **Dwell among**: not only abide among them, but manifest Myself in gracious rulings and defendings. (Compare Exod. xxv. 8; xxix. 45.)

Hymn.

'Light up this house with glory, Lord, Enter, and claim Thine own,' etc.

Outline for Teaching.

I. *Solomon's Obedience.*

Of the will of his father; and of the will of his God. He set about the obedience at once; he rendered it carefully, cheerfully, diligently.

II. *Solomon's Building.*

Wherein was it like the old tabernacle? In what respects was it unlike? What additions did Solomon feel at liberty to make?

III. *Solomon's Encouragement.*

In Divine assurances and promises. Observe carefully, however, the strictly conditional character of all Divine promises.

Learn that Solomon found out what work in the world he had to do for God, and he did it heartily. So 'whereunto each one of us is called, therein we should *abide with God*.'

Illustrations.

SIZE OF THE TEMPLE.—'Though the sizes cannot be definitely fixed, the proportions can be, as they are all given in *cubits*, and we can decide upon one of the explanations of this measure, and so realize the appearance of the erection as a whole. The cubit was either (1) the length of the bone

of the forearm; (2) from elbow to knuckle; or (3) from elbow to the tip of the middle finger—so it varied from sixteen inches (which Capt. Conder gives) to twenty-one inches. The measures given in this chapter may easily be worked out by taking the cubit at sixteen inches, which on the whole appears to be the most probable length. This will indeed give a building exceedingly small — much smaller than an ordinary parish church. But it must be remembered that the Jewish temple was no place to worship in; worship was offered in the open court outside, and towards the temple, and it was simply regarded as the dwelling-place of the symbol of the Deity, the palace of the great King. Solomon's temple must be carefully distinguished from that reared by Zerubbabel, many of the dimensions of which were double those of the older one; and much more from that erected by Herod, which had quite a number of new features, the very architecture belonging to the Græco-Roman period. Those who may wish to compare the two temples are directed, for the description of Herod's, to Dr. Edersheim's valuable work on "The Jewish Temple."'—*Tuck's 'First Three Kings of Israel.'*

THE SILENT BUILDING OF THE TEMPLE.—'When Bishop Heber read his beautiful poem "Palestine" in manuscript to Sir Walter Scott, his friend remarked that, in speaking of the temple of Solomon, he had forgotten to refer to the silence which prevailed during its erection. The poet immediately retired for a few minutes, and introduced the following beautiful lines:

"No workman's steel, no ponderous axes rung,
Like some tall palm the noiseless fabric sprung."

This very remarkable circumstance has been frequently noticed. It is regarded as an indication of the deep sense which Solomon had of the sacredness of the work; and it has given rise to many pious and useful meditations.'—*Biblical Treasury.*

TEMPLE A TYPE OF CHRIST.—'The temple is a type of Christ, and the synagogue a type of the Church. The temple was the place where God spake to His ancient people from off the mercy-seat, whence the incense at the time of the sacrifices continually ascended as a sweet-smelling savour unto God, and this incense is a type of the intercessory priesthood of Christ. Though the temple was removed from the holy city, Christ is always in the midst of His people, wherever two or three are met together for prayer and praise, though they be scattered, and they meet in dens, or in barns, or in catacombs among the dead.'—*Rev. A. R. Fausset.*

No. 87. [G. T. Jer. xxix. 13.] Nov. 2.

An Anxious Inquirer.

(Read Luke xxiii. 18–30.)

Leading Idea.

The earnestness of religious excitement requires to be severely and searchingly tested and proved.

Introduction.

Observe that this incident immediately follows our Lord's gracious words to the little children, and His commendation of the simple, guileless, trustful spirit of childhood. All the three first Evangelists narrate the incident of this lesson, from which fact we gather that it made a deep impression on the disciples. Note that men met our Lord's teachings in very different ways. Some scoffed, others made mischief out of them, others were set thinking by them, and some received them in all simplicity.

Farrar describes the incident thus: 'A young man of great wealth and high position seems suddenly to have been seized with a conviction that he had hitherto neglected an invaluable opportunity, and that One who could alone explain to him the true meaning and mystery of life was already on His way to depart from among them. Determined, therefore, not to be too late, he came running, breathless, eager—in a way that surprised all who beheld it—and prostrating himself before the feet of Jesus, exclaimed, "Good Master, what good thing shall I do that I may inherit life?"'

Explanations.

Ver. 18. **Certain ruler**: by this title Luke alone calls him. He most

probably means a member of the Sanhedrin. In ver. 20 Luke writes of him as a 'young man,' but Philo tells us that this term included the period between 21 and 28. His position, wealth, and piety had gained for him an official position at a very early age. **Good Master**: a true title for Christ; but the question is, Did this young man use it in mere politeness, or had he some serious meaning in addressing Christ as *good?* This our Lord found out by His searching inquiries. **Good thing shall I do**: observe that he only thought about salvation *by works*. **Eternal life**: no doubt the young man thought of the privileges belonging to the kingdom of the promised Messiah when he used this term. To us eternal life means that life which God gives by His Spirit, through His Son. 19. **Callest . . . good**: or, do you use the term *good* with any meaning? Used properly in the fulness of its meaning, it can only be applied to God. 'Do you mean that you recognize me as God manifest in the flesh?' The young man had but a poor, narrow thought of the 'good.' As his only idea of 'good' was keeping the commandments, Christ reminds him that he can get all he cares for in that way. 20. Observe that Christ suggests commandments that were easy for such a young man to keep, if he only considered the *letter* of them. 21. **Have I kept**: this is a very short-sighted answer, but it is not a self-conceited one. He did not mean to brag about his obedience, only to say that he wanted some more difficult things to do, so that he might get some virtue out of the doing. Our Lord was not offended or grieved by this reply (see Mark x. 21); only it was necessary to open his eyes to the spiritual bearing of the commandments, and to show that they are broken by cherished bad thoughts, as truly as by outward bad acts. See our Lord's teachings in Sermon on Mount. Observe that in this young man was no sense of *sin* that made him really need Christ the Saviour. People who are very well satisfied with themselves cannot see any fitness to them in Him who is 'called Jesus, because He shall save His people from their sins.' 22. **Lackest . . . thing**: *i.e.*, 'I can think of one thing wanting to complete your obedience. You are bound to love your neighbour as yourself. Do that. Do it, not in sentiment, but in fact. Go, share your goods with the poor, and show that you love them as yourself.' **Distribute**: not give all away, but so share with others as to show that you love your neighbour as yourself. **Treasure in heaven**: which is just this 'character,' the only thing that we can carry through the grave with us. 23. **Sorrowful**: because the test humbled him, and showed him how miserably imperfect and unpractical his so-called righteousness was. It was 'tall *talk* and little *do*.' 24. **How hardly**: with what difficulty and strain; because they have so much to give up. 25. **Camel**: this is a proverbial saying. Three explanations of the figure in it: 1. A real camel is meant, and the impossibility of getting the big awkward creature through the eye of a needle is indicated. 2. Camel was a word for a very thick rope. 3. Needle's Eye was the name for the small side-gate of a town, through which a camel could only push with the utmost difficulty. It is sufficient that it indicates what is extremely difficult, verging on the impossible. 27. **Possible with God**: whose grace can reach even the hearts of the rich. 28. **Peter said**: always being too ready to speak. In this case he had better have kept silence. He only received from the Master a paradoxical answer. 29. **Manifold more**: not, however, in material, but in spiritual blessings, things belonging to character and its influence.

Alterations in Revised Version.

Ver. 21, read *all these things*. Ver. 23, read *he became exceedingly sorrowful*. Ver. 25, read *to enter in through a needle's eye*. Ver. 28, read *left our own*, i.e., *our own homes*. Ver. 30, for *life everlasting*, read *eternal life*.

Hymn.

J. Burton's, 'Saviour, while my heart is tender, I would yield that heart to Thee,' etc.

Outline for Teaching.

I. *Find what was Good in the Ruler.*

His earnestness, efforts to do right, inquiry, sincerity.

II. *Find what was Mistaken in the Ruler.*

Mistake about 'Christ,' about 'good,' about 'law,' about what 'eternal life' was, and how it was to be attained.

III. *Find how Christ corrected His Mistakes.*

By making him think. By questioning the sufficiency of his obedience. By giving him a test.

IV. *Find the General Lesson Christ taught from the incident.*

Men need to be humbled, and delivered from their self-satisfaction. Whatever stands in their way must be put aside if they would really come to Christ and be His disciples. In some way Christ will test the sincerity of every one who seeks Him.

Illustration.

ONE THING THOU LACKEST.—'It is stated that George Whitefield stopped for several days at the house of a general, at Providence, Rhode Island. The general, his wife, his son, and three daughters, were serious, but not decidedly religious. Whitefield departed from his usual custom, which was to address the residents in the house where he stayed individually concerning the welfare of their souls. The last evening came, and the last night he was to spend there. He retired to rest; but the Spirit of God came to him in the night, saying, "O man of God, if these people perish, their blood be on thy head." He listened, but the flesh said, "Do not speak to these people; they are so good and so kind, that you could not say a harsh thing to them." He rose and prayed. The sweat ran down his brow. He was in fear and anxiety. At last a happy thought struck him. He took his diamond ring from his finger, went up to the window, and wrote these words upon the glass—"One thing thou lackest." He could not summon courage to say a word to the inmates, but went his way. No sooner was he gone, than the general, who had a great veneration for him, went into the room he had occupied, and the first thing that struck his attention was the sentence upon the window, "One thing thou lackest." That was exactly his case. The Spirit of God blessed it to his heart.'

No. 88. [G. T. Ver. 27.] **Nov. 2.**

The Temple Dedicated.

(Read 1 Kings viii. 22–36.)

Leading Idea.

Reverence, humility, prayer, and consecration, should unite in any service which dedicates a sanctuary for God's worship.

Introduction.

A general sketch of the incidents of this great Day of Dedication will prepare for consideration of the precise part presented to us in the lesson. We take from *Maclear's* 'Class Book of Old Testament History':—'At length, by the seventh month in the eleventh year of Solomon's reign, the work was completed, and the king invited the chiefs of the different tribes, all the notables of the realm, as also the entire priestly and Levitical body, to the solemn dedication. He himself took his seat on a raised throne of brass; the sacrifices stood before the Altar of Burnt-offering, surrounded by the choir arrayed in white robes, and playing on cymbals, psalteries, and harps; while the assembled nation crowded the courts without. Countless sheep and oxen were first laid on the brazen altar. Then from under the covering, where David had placed it, the priests solemnly brought the Ark of the Covenant to the folding-doors of the temple. These were opened, and then past the Table of Shew-bread, and the Golden Candlestick, and the Altar of Incense, it was conveyed through the Veil to its appointed place, and the Cherubim spread over it their wings, and "received it, as it were, under their protection." At this moment the choir lifted up their voices with the trumpets and cymbals, and instruments of music, and made one sound to be heard in praising and thanking the Lord, whose mercy endureth for ever; and simultaneously the Temple was filled with a cloud (1 Kings viii. 10, 11), the "Glory" of the Lord descended, and Jehovah took possession of His new abode. Thereupon the king, rising on his brazen throne, and kneeling down upon his knees, spread forth his hands towards heaven, and offered up a solemn and sublime prayer. As he concluded with the petition, "Arise,

O Lord God, into thy resting-place, Thou and the ark of Thy strength," fire flashed forth from the "Glory" already filling the temple, and consumed the burnt-offerings and the sacrifices (2 Chron. vii. 3), while the priests stood without, blinded with the excess of splendour, and the people, bowing with their faces to the ground, worshipped and praised the Lord.'

Explanations.

Ver. 22. **Stood**: we know, from 2 Chron. vi. 13, that the king could be seen by all present, as he was on a raised platform, some five feet above the people. Before beginning his prayer, Solomon knelt down upon his knees (ver. 54). **Before the altar**: which was in the middle of the first court. **Spread . . . hands**: a familiar Eastern attitude for public prayer. 23. **Lord God**: better 'Jehovah God.' The prayer was made to God as the one God of the nation. **No God like Thee**: Solomon might have gone further and said, 'There is no God *but* Thee.' David says, 'There is no God *beside* Thee.' Solomon's piety never reached the measure of his father's; and indeed it seems to have, throughout, been rather official than personal. It was the proper thing for him as king, rather than the expression of his own choice and convictions. His was merely the religion of *association*. **Keepest**, *etc.*: compare Deut. vii. 9. **All their heart**: *i.e.*, sincerely and earnestly. 24. **Mouth . . . hand**: God's words and works are always in gracious harmony. He *does* what He *says*. Man so often proposes and promises, but fails to do and perform. God we may fully and perfectly trust—'Hath He said, and shall He not do it?' 25. **Keep**, *etc.*: the permanence of David's dynasty is asked as a recognition of Solomon's faithfulness in building the temple. 26. **Be verified**: proved true by its fulfilment. Reference may be to the promise of God's dwelling with His people, which is recorded in Psalm cxxxii. 14. This gives the turn to Solomon's prayer. 27. **Indeed dwell**: is not the condescension too great? Can we really believe that such a promise will be fulfilled? **Heaven of heavens**: compare Deut. x. 14; Psa. cxlviii. 4; Isa. lxxi. 1. 'The illimitable space above the visible heaven or firmament which lies immediately over the earth. Solomon's sense of the majesty, infinitude, and omnipresence of God is strikingly exhibited in the use of the phrase.' *Keil* says, 'Solomon strikes down all rationalistic assertions that the Israelites imagined Jehovah to be a finite national God.' 28. **Have Thou respect**: or, deign to take notice of. **Prayer . . . supplication**: if these words are to be distinguished, 'prayer' may be taken as the inclusive term, embracing worship, communion, intercession. The term 'supplication' is limited to actual requests made, and urged with persuasive arguments. 29. **Eyes . . . hearken**: observe this blending of metaphors. God's seeing and hearing are united. 30. **Toward this place**: it seems that the Jews always worshipped turning their faces in the direction of the temple, as the Mohammedans, in their prayers, turn towards Mecca. **Forgive**: man can never pray to God without having something for which he needs *forgiveness*. 31. **Trespass**: step over the mark; a figure for any kind of wrong. **Oath**: reference is to kinds of wrong which might be cleared by an oath (Exod. xxii. 7–11). **Before thine altar**: better 'the man who has taken oath come before thine altar.' 32. **His way**: compare 'Whatsoever a man soweth, that shall he also reap.' **Justifying**: or, exonerating, in case of their being falsely charged. 33. **Smitten**: compare Lev. xxvi. 17; Deut. xxviii. 25. **Turn again**: in a spirit of penitence. 34. **Bring them again**: compare the threats, Lev. xxvi. 33; Deut. iv. 27; xxviii. 64–68; and the promises, Lev. xxvi. 40–42; Deut. iv. 29–31; xxx. 1–5. 35. **No rain**: a frequent judgment on national sin. See time of Ahab. **Teach them**: show them that all Thine afflictions are sent for chastisement and correction.

Hymn.

J. M. Neale's, 'Christ is made the sure Foundation, Christ the Head and Corner-stone,' etc.

Outline for Teaching.

I. *Prayer Attitudes.*

These may be helpful to the spirit of prayer; especially reverent kneeling.

II. *Prayer beginning with Worship.*

Vers. 23, 24. Solomon remembers what God is, and how faithful He has been in former times, so begins with adoration and praise.

III. *Prayer pleading Divine Promises* (ver. 25).

Our best pleas are (1) God's own name ; (2) God's own word.

IV. *Prayer toned by Humility* (ver. 27).

V. *Prayer expecting Definite Answer.*

If we ask in faith, we watch and wait for the answer to our prayer.

Illustrations.

SPREAD FORTH HANDS.—'He stretched forth his hands in the gesture of Oriental prayer, as if to receive the blessings for which he sought, and at the same time exchanged the usual standing posture of prayer for the extraordinary one of kneeling, now first mentioned in the sacred history, and only used in Eastern worship at the present day in moments of deep humiliation.'—*Stanley.*

HEAVEN OF HEAVENS.—'"In my Father's house," said Christ, "are many mansions." This is not a chance expression, far less a mere figure of speech. There are many other expressions quite as large. We read of the third heavens, as if there were heavens above heavens, and again heavens above those. We read of Christ having "passed through all heavens" on His upward way, "that He might fill all things," and of "heaven, even the heaven of heavens," a place evidently spoken of as being of inconceivable grandeur of largeness, for it is said that *even* that cannot contain the infinite presence of God.'—*Dr. Raleigh.*

JOTTINGS FOR LESSONS.

THE GATE OF JUSTICE.—In the Scripture we see transacted at the gate such business as the purchase and sale of lands (Gen. xxiii. 18) ; the transfer to another of a right of marriage, involving the conveyance of an estate (Ruth iv. 1–10) ; with numerous passages, in which the same place is described as the seat of justice (Deut. xxi. 15 ; xxv. 7; Psa. cxxvii. 5 ; Prov. xxii. 22 ; xxxi. 23 ; Lam. v. 14 ; Amos v. 12 ; Zech. viii. 16, etc.). The cause commonly assigned for this is, that as the Hebrews were chiefly an agricultural people, going out in the morning and coming back at night, it was convenient for them to have their affairs determined as they went or returned. The same circumstance rendered the gate a place of great resort, in consequence of which publicity was given to the proceedings of the judges—'the elders of the gate,' as they are called.

COURIERS IN THE EAST.—This was said by David when the watchman told him that there was a man running alone. He proved to be Ahimaaz, who had escaped from the well, and had run to tell David, 'All is well.' Is a man seen to run fast ? it is said, 'Ah, there is news in his mouth.' 'Why have you come so fast ?' 'In my mouth there is news.' To a man in trouble it is often said, 'Fear not ; a man will soon come with tidings in his mouth.'

EVIL TIDINGS CONVEYED.—'This was a delicate way of telling David that the rebel Absalom was dead. A person, in communicating by letter intelligence of the death of a friend, does not always say, in so many plain terms, "He is dead ;" but, "Would that all our enemies were as friend Mutto! Ah! were they all as he, we should have peace in our village." A son, in writing to an uncle concerning the death of his father says, "Ah! the children of your brother are now given to the Lord." "Would that our enemies were now as our father ! They will now rejoice over us." '—*Roberts's 'Oriental Illustrations.'*

HOW TO HEAR.—'I reckon that's very much o' what the Lord Jesus meant when He said, "Take heed how ye hear." Whatever it means, an' whatever it don't mean, it means this plain enough—*Don't hear anyhow.* You see that was the way with the ground that didn't prosper—it took the seed

all anyhow. There was the wayside; it let the seed come just as it could, and o' course it all got trodden under foot, or was eaten up by the fowls, an' not a grain was left. An' then I daresay Brother Wayside went complainin' that he couldn't get any good under that preacher. There was the weedy around, too, let it fall in anyhow among the thorns an' thistles, an' they grew up an' choked it. An' I shouldn't wonder but Sister Weedy-ground whispered to Brother Wayside very piously, that for her part she did wish they had a preacher that would stir them up. Then there was Mr. Stony-ground, who liked it very much, an' nodded to everybody over the nice sermon, but when the sun was up, that is, when dinner-time came, he could hardly remember the text. They all heard: but they were anyhow hearers. But there was dear old Father Good-ground, whenever he heard the Word it got in an' went down, an' took root, an' sprang up, an' bare fruit, an' brought forth a hundred-fold; such wonderful crops o' love, an' joy, an' peace, that set all the folks a scratchin' their heads however he could manage it! Yet it was no such great secret: *he got ready beforehand*—that was all; He prepared for the seed. He'd have been weedy-ground, too, only he had been down on his knees an' pulled up the chokin' cares an' Saturday,' worries; he had picked out the stones an' had ploughed up the field, an' had given the seed a chance, that was all, an' so he got a harvest. You see there was the same sower, an' the same seed, an' yet it was only the ground that was got ready *beforehand* that got any good.'—From *Daniel Quorm.*

THE THRESHINGFLOOR (ver. 24).—This passage will be effectually harmonized with 1 Chron. xxi. 25 by inserting a comma after the word *threshing-floor.* It will then appear that David bought the oxen for fifty shekels of silver, which the author of Samuel states, omitting the price paid for the threshingfloor; and that he paid for this six hundred shekels of gold, the author of Chronicles omitting the price paid for the oxen.'—*Carpenter.*

THE LIBRARY.

PSALMS AND HYMNS FOR SCHOOL AND HOME. *J. Haddon and Co.*

This is the School Edition of the 'Psalms and Hymns for Public, Social, and Private Worship,' and the editor has endeavoured to meet all the various wants of all ages of children, as well as the demands of Teachers' Meetings and Anniversaries. Without hesitation, we say that the selection shows unusual care and wisdom; all favourites are duly preserved, and the candidates for fresh favour have evidently been judiciously sifted. A man must have a child-heart who makes a good selection of children's hymns, and he must have a man's skill to distinguish between hymns of passing and hymns of permanent interest. This book deserves to be a favourite in our schools and homes, and we have much pleasure in commending it heartily.

THE ACTS OF THE APOSTLES (Chap. i–xii). By T. M. LINDSAY, D.D. *Blackie and Son.*

One of a series of Commentaries for Bible classes, published cheaply, in pamphlet form. Every senior scholar can afford to buy it, and competent scholarship has produced a practical valuable work, sufficiently full in its information, and judicious and suggestive in its treatment.

SINGER'S SEWING MACHINES

(HAND AND TREADLE)

ARE UNEQUALLED FOR

Simplicity, Durability, Capacity and Variety of Work, and Superiority of Stitch.

BEWARE OF COUNTERFEITS.

Price from £4. 4s.
Ten per cent. Discount for Cash.
Price Lists Gratis.

On Hire, with option of Purchase, 2/6 per week.
Instruction Free.

Over **5,850,000** of these celebrated Sewing Machines have been sold.
The annual sales exceed Half a Million.

THE SINGER MANUFACTURING COMPANY.

(FORMERLY I. M. SINGER & Co.)

CHIEF OFFICE: 34, UNION SQUARE, NEW YORK. CHIEF COUNTING HOUSE IN EUROPE: 39, FOSTER LANE, LONDON, E.C. And 403 branches in all the principal towns of Great Britain and Ireland.

S. W. PARTRIDGE & CO.'S

LIST OF NEW BOOKS.

BIBLE PICTURES AND STORIES. By JAMES WESTON, author of "Dick's Holidays," &c. With forty-six beautiful full-page Illustrations by W. J. Webb, Sir John Gilbert, and others. Fcap. 4to. Illustrated Boards, 1s.

PRETTY PICTURES FOR OUR LITTLE ONES, with Descriptive Stories by JAMES WESTON, author of "Dick's Holidays," &c. With forty-six beautiful Illustrations by Robert Barnes, and others. Fcap. 4to. Illustrated Boards, 1s.

CLOVIE AND MADGE. A Tale. By Mrs. G. S. REANEY, author of "Our Daughters," "Found at Last," &c. Crown 8vo, cloth extra. Illustrated, 2s. 6d.

THE GIPSY QUEEN. By EMMA LESLIE, author of "The Water Waifs," &c. Crown 8vo, cloth extra. Illustrated, 2s. 6d.

MARK DESBOROUGH'S VOW. A Tale. By ANNIE S. SWAN, author of "Grandmother's Child," &c. Crown 8vo, cloth extra. Illustrated, 3s. 6d.

THE BETTER PART. A Tale. By ANNIE S. SWAN, author of "Grandmother's Child," &c. Crown 8vo, cloth extra. Illustrated, 3s. 6d.

EMMANUEL; or, Leaves from the Life, and Notes on the Work of Jesus Christ. By the Rev. J. B. FIGGIS, author of "Christ and Full Salvation," &c. &c. Crown 8vo, cloth extra. 3s. 6d.

MARION AND AUGUSTA; or, Love and Selfishness. By EMMA LESLIE, author of "Ellerslie House," "The Water Waifs," &c. Crown 8vo, cloth, 1s. 6d.

JEMMY LAWSON; The Story of a Village Lad. By E. C. KENYON, author of "Jack's Heroism," &c. Crown 8vo, cloth extra. Illustrated, 1s. 6d.

JOHN HARRIS, THE CORNISH POET. The Story of His Life. By his Son, J. HOWARD HARRIS. With Portrait. Crown 8vo, cloth extra. 1s.

SHAFTESBURY: His Life and Work. By G. HOLDEN PIKE. Illustrated. Crown 8vo. Cloth extra, 1s.

JOSEPH LIVESEY. The Story of His Life. By JAMES WESTON. With Portrait. Crown 8vo. Cloth, 1s.

LONDON: S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW.

REMEMBER **LAMPLOUGH'S** EFFERVESCING

PYRETIC SALINE

AND HAVE IT IN YOUR HOUSES.

It is most invigorating, vitalizing, and refreshing. Gives instant relief in Headaches, Sea or Bilious Sickness, and quickly cures the worst form of Eruptive or Skin complaints. The various diseases arising from Climatic causes, Constipation, the Liver, or Blood impurities, Inoculation, the results of breathing air infected with Fever, Measles, or SMALLPOX, are frequently prevented, and these diseases cured by its use.

Any person who has already Smallpox should take it, and be kept in a cool and darkened room to prevent its leaving any trace on the features.

The numerous statements and letters relating to its marvellous effect, as a positive cure in TYPHUS, SCARLET FEVER, SMALLPOX, and other BLOOD POISONS, are most remarkable, and are painfully suggestive of great neglect whenever the PYRETIC SALINE is not employed in these diseases.

"It furnishes the Blood with its lost Saline constituents."—DR. MORGAN, M.D., &c.

The late DR. TURLEY states in his letters and lectures—"I found it act as a specific, in my practice and family, in the worst form of Scarlet Fever, NO OTHER Medicine being given."

CAUTION.—The great reputation of this remedy having called forth spurious imitations, whose only merit is a transposition of the words of my label and wrappers, without any of the *health-restoring properties*, it is needful to observe my Name and Trade Mark as above on a buff-coloured wrapper, without which the Saline cannot be genuine.

I have again applied for and obtained a Perpetual Injunction, with Costs, against a Chemist in Manchester.

Sold by all Chemists in Patent Glass-stoppered Bottles, at 2s. 6d., 4s. 6d., 11s., and 21s. each.

LAMPLOUGH'S CONCENTRATED LIME-JUICE SYRUP,

A perfect Luxury; forms, with the addition of Pyretic Saline, a most delicious and invigorating beverage, particularly for Total Abstainers, the Delicate, and Invalid. *Most Chemists sell the above with the Pyretic Saline. In Patent glass-stoppered Bottles, at 2s. and 4s. 6d. each.*

H. LAMPLOUGH, 13, HOLBORN HILL, LONDON, E.C.

VALUABLE HOUSEHOLD MEDICINE.

WHELPTON'S VEGETABLE PURIFYING PILLS. TRADE MARK.

ESTABLISHED 1835.

BY THE USE OF WHICH

DURING UPWARDS OF FORTY YEARS

MANY THOUSANDS OF CURES HAVE BEEN EFFECTED.

Numbers of which cases had been pronounced INCURABLE! The numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS; also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being A DIRECT PURIFIER OF THE BLOOD and other fluids of the body. Many persons have found them of great service both in relieving and preventing SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints. Sold in boxes, price 7½d. 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 8, Crane Court, Fleet Street, London, and by all Chemists and Medicine Vendors at Home and Abroad. Sent free by post in the United Kingdom for 8, 14, or 33 stamps.

ULCERS, ABSCESSES, CANCERS, POLYPUS,

PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE are effectually cured without the aid of the lancet or knife, by

E. Burgess's Lion Ointment and Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED

SEND FOR LIST OF TESTIMONIALS POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from E. BURGESS, removed to 117, High Holborn, and Kingsgate Street, London, W.C.

HIMROD'S CURE FOR ASTHMA.

The Discoverer of HIMROD'S CURE, who was for Twelve Years a great sufferer with that terrible disease, Asthma, has, after many trials and failures, at last succeeded in bringing together a combination which is now offered to the public with the fullest confidence in its value AS A CURE. It has been thoroughly tested in many of the worst cases, and was said by the late LORD BEACONSFIELD to have given him the greatest comfort.

Of all Chemists, 4s. per box, or by remitting 4s. 3d. to the undersigned, a box will be mailed to any address. Charges paid.

F. NEWBERY & SONS

(British Depot), 1, King Edward Street, Newgate Street, London, E.C.

SING WELL! SPEAK WELL!!

Members of Church Choirs, Preachers, Reciters, and all who have constant use for the Voice, should be provided (*especially in the cold or damp season*) with "**DOUGHTY'S VOICE LOZENGES.**" Over 5,000 testimonials to their efficacy. See Jenny Lind's signature on every genuine box.

DOUGHTY'S VOICE LOZENGES!

Are sold by all Chemists, 1s., 2s. 6d., 5s., 11s.; or, Post Free, 1s. 2d., 2s. 9d., 5s. 4d., and 11s. 6d.

F. NEWBERY & SONS,

1, *King Edward Street, Newgate Street, London.*

ESTABLISHED A.D. 1746.

Freedom from Coughs in 10 minutes by

DR LOCOCK'S PULMONIC WAFERS

ASTHMA, CONSUMPTION, BRONCHITIS, COLDS

Are Instantly Relieved and Rapidly Cured.

DR. LOCOCK'S WAFERS TASTE PLEASANTLY.

15,293 Cures have been published in the LAST YEAR of Asthma, Consumption, Bronchitis, Coughs, Colds, Pains in the Chest, Phlegm, Shortness of Breath, & all disorders of the Breath, Throat, & Lungs—Hysterical, Nervous, Rheumatic, & Heart Complaints.

Dr. EVANS, of Lymm, says: "They act like a charm."

"All who try them, both Doctors and Patients, declare them to be the most rapid and certain remedy ever discovered."

To Singers & Public Speakers. They rapidly remove all hoarseness, & wonderfully increase the power & flexibility of the Voice.

Sold at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. per box by all Druggists.

MOTTO CARDS FOR THE NEW YEAR.

MR. ELLIOT STOCK will be glad to supply samples of his

CHRISTMAS & NEW YEAR'S MOTTO CARDS

TO MINISTERS AND SCHOOL SUPERINTENDENTS.

Any Motto printed to Order, or tastefully designed Cards supplied blank, at from 9s. per 100.

Just published, New and Cheap Edition, price 5s., post free.

The New Cyclopedia of Illustrative Anecdote.

Moral and Religious, containing a vast Collection of Authentic Anecdotes, Old and New, on a wide range of Subjects, arranged and classified alphabetically for ready reference, and with a Detailed Index.

"This work will certainly prove a luxury to such lecturers and preachers who have not extensive libraries, or much time to look through many books for themselves, to find just what they want at the time they want it."—*Church Advocate.*

London: ELLIOT STOCK, 62, Paternoster Row, E.C.

WOOD'S
MAGIC LANTERNS AND SLIDES.
THE LARGEST AND BEST STOCK IN THE KINGDOM.

ON SALE OR HIRE.

The "EUPHANERON LANTERN," with the W four-wick Lamp,
Is unsurpassed for power, portability, and price, **£4 4s.**

SPECIAL ATTENTION *is called to the great advantages offered to Hirers of Slides by Wood's Yearly Subscription System, and also to the very favourable terms upon which Slides purchased of E. G. Wood may be exchanged. Full particulars will be found in Wood's New List of Slides and Lanterns. Post free for one stamp.*

E. G. WOOD, 74, Cheapside, London.

PATENTED.

An eminent Medical Practitioner writes:—"Southall's Sanitary Towel is one of the most valuable inventions for woman's comfort I have seen in the quarter of a century I have been in practice." Approved for accouchement and general use. A desideratum of the highest importance for health. Increased cleanliness—less liability to chill—diminution of risks of disease.—No washing—Convenience in travelling.—The towels are sold at 1s., 1s. 6d., and 2s. per dozen, and can be obtained of ladies' outfitters the world over, or sample packets of one dozen will be forwarded by Parcels Post for 1s. 8d., 1s. 9d., or 2s. 3d. Packets of 6 dozen, 6s. 6d., 9s. 6d., and 12s. 6d. respectively, from the patentees,

SOUTHALL BROS., Dalton St., Birmingham.

Wholesale Agents—SHARP PERRIN & CO., London.

☞ *For protection against useless and injurious imitations, each Packet now bears the Signature of the Patentees.*

Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores in 1d. and 2d. packets and 6d. and 1s. tins.

"THE CLEAN BLACK LEAD."—*Vide Press.*

The makers will be happy to send a sample on receipt of stamps (2d.) to cover postage. Address—

E. JAMES AND SONS, PLYMOUTH.

Now ready, handsome cloth, price 3s. 6d., post free.

The New Handbook of Sunday School Addresses.

These Addresses have been specially prepared by experienced Sunday School writers, for the use of Superintendents, Teachers, and others, who may—with little time for preparation—be called on to address youthful or, in many cases, adult audiences.

LONDON: ELLIOT STOCK
62, PATERNOSTER ROW, E.

No. 11. Nov, 1884.

THE TEACHERS' STOREHOUSE AND TREASURY

Of Material for Working Sunday-School Teachers.

CONTENTS.

	PAGE
The Work.	
Hints to Young Sunday-School Teachers	241
Children and Public Services	242
The Book.	
Notes of Bible Lectures	243
Evidences of the Resurrection	245
The Class.	
Nos. 89–98. Nov. 9th–Dec. 7th	246

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

ONE PENNY

WOOD'S
MAGIC LANTERNS AND SLIDES.

BOOKS FOR BIBLE STUDENTS, ETC.

Complete in Fifteen Volumes, Roxburgh binding, price 5s. each, with copious Indices. Any Volume can be bought singly.

THE BIBLICAL MUSEUM.

A Complete Commentary on the Holy Scriptures: consisting of Critical, Homiletic, and Illustrative Notes on an Original Plan. By the Rev. JAMES COMPER GRAY, Author of "Topics for Preachers and Teachers," etc.

Every verse, or group of connected verses, throughout the Bible, is elucidated by the following notes:

1. BRIEF CRITICAL EXPLANATORY NOTES on the meaning of the verse.
2. A HOMILETIC ANALYSIS, giving the natural divisions of its subject for preaching. The total of these notes supply over 12,000 OUTLINES of SERMONS, taken from great preachers of all ages and all countries.
3. ANECDOTES, ILLUSTRATIONS, APOTHEGMS, Parables, and Illustrative Quotations in enforcement of the sacred text, yielding over 11,000 apposite extracts from suitable sources.
4. SCRIPTURE REFERENCES to other passages in the Bible connected with or illustrative of the subject under study.
5. NAMES OF AUTHORS quoted, and reference to their works, with, when needful, the page on which further help will be found.
6. ARCHÆOLOGICAL AND PHILOLOGICAL NOTES on the language of the Bible, and its use in various periods.
7. APHORISMS AND QUOTATIONS, classical and modern, in illustration of Scripture, amounting in the aggregate to about 21,000.

TWO MOST COMPLETE INDICES of Subjects and Illustrations are added, which put the stores of useful information and help contained in this work at the service of the reader.

Complete in Two Volumes, 8vo., handsomely bound, price 4s. 6d. each, post free; half-calf, 7s.; morocco 12s. each, post free.

BIBLICAL THINGS NOT GENERALLY KNOWN.

Containing a vast Collection of Facts, Notes, and Information concerning much that is Rare, Quaint, Obscure, and little known in relation to Biblical Subjects. A very copious and detailed Index puts the stores of information contained in these volumes at the reader's disposal at a glance.

"Ministers, Sunday-school Teachers, and others engaged in the exposition of the Scriptures, will not fail to avail themselves of so rich a storehouse of Illustration as this work promises to be."—*Record.*

Just published, New and Cheap Edition, price 5s., post free.

THE NEW CYCLOPÆDIA OF ILLUSTRATIVE ANECDOTE, MORAL AND RELIGIOUS.

Containing a vast Collection of Authentic Anecdotes, Old and New, on a wide range of subjects, arranged and classified alphabetically for ready reference, and with a Detailed Index.

"This work will certainly prove a luxury to such lecturers and preachers who have not extensive libraries, or much time to look through many books for themselves, to find just what they want at the time they want it."—*Church Advocate.*

Cheap Edition, in crown 8vo., cloth, price 5s., post free.

THE NEW HANDBOOK OF ILLUSTRATION.

A Classified Treasury of Themes, Analogies, Parables, Similitudes, Types, Emblems, Symbols, Apologues, Allegories, and Expositions of Scripture Truth and Christian Life. The whole digested and arranged for ready reference.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

No. 12. Dec. 1884.

THE TEACHERS' STOREHOUSE AND TREASURY

Of Material for Working Sunday-School Teachers.

CONTENTS.

	PAGE
The Book.	
Notes of Bible Lectures	265
The Class.	
Nos. 99-104. Dec. 14th-Dec. 23th	268
Jottings for Lessons	279
The Library	280

Title, Preface, and Contents.

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

ONE PENNY

A GIFT,

FREE, POST PAID.

PROFESSOR BROWN'S
SHAKESPERIAN ALMANACK (ILLUSTRATED) FOR 1885.

It fairly glows with quotations and *illustrations* from the 'Bard of Avon.' I shall print three million copies, and will send ten copies free, prepaid to any one who will judiciously distribute them in their locality.

ADDRESS—

FREDK. W. HALE, 61, CHANDOS STREET, COVENT GARDEN, LONDON.

PAGE WOODCOCK'S WIND PILLS

GOOD for the cure of Wind on the Stomach.
GOOD for the cure of Indigestion.
GOOD for the cure of Sic Headache.
GOOD for the cure of Heartburn.
GOOD for the cure of Biliousness.
GOOD for the cure of Liver Complaint.
GOOD for the cure of ALL COMPLAINTS arising from a disordered state of the STOMACH, BOWELS, or LIVER.

They are sold by all Medicine Vendors, in boxes at 1s. 1½d., 2s. 9d., and 4s. 6d. each; or, should any difficulty occur, enclose 14, 33, or 54 stamps, according to size, to PAGE D. WOODCOCK, High Street, Lincoln, and they will be sent free by return of post.

"FOR THE BLOOD IS THE LIFE."

CLARKE'S WORLD-FAMED BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity, 11s. each, of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

Established 1851.

BIRKBECK BANK. — Southampton Buildings, Chancery Lane.

Current Accounts opened according to the usual practice of other Bankers and Interest allowed on the minimum monthly balances when not drawn below £50. No commission charged for keeping accounts, excepting under exceptional circumstances.

The Bank also receives money on deposit at Three per cent. interest, repayable on demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings, and other Securities and Valuables; the Collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities.

Letters of Credit and Circular Notes issued.

A Pamphlet, with full particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate possession, and no Rent to pay. Apply at the Office of the **Birkbeck Building Society.**

HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH, with immediate Possession, either for Building or Gardening purposes. Apply at the Office of the **Birkbeck Freehold Land Society.**

A Pamphlet, with full Particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

Southampton Buildings, Chancery Lane.

NURSE EDDA'S WONDERFUL BABY SOOTHER.

This unequalled remedy is entirely free from any opiates or noxious or strong acting Medicine; its effect is instant in relieving Infants from GRIPES, WIND, COLIC, &c. It is guaranteed a simple, harmless Medicine. No one in charge of a baby should be without it; have it ready in the house.

Price **1s.** *per Bottle at all Chemists', or free by Parcels' Post; same price, 12 stamps, to*
T. KEATING, Chemist, St. Paul's, London.

KEATING'S COUGH LOZENGES

Absolutely the best known remedy ever made for
COUGHS, ASTHMA, BRONCHITIS
Strongly recommended by the most eminent Doctors.
TINS ONLY, 1/1½ and 2/9.

MESSRS. NELSON'S NEW BOOKS.

CHARMING BOOK FOR THE YOUNG.

BIBLE STORIES SIMPLY TOLD. By the Author of "The Story of the Beacon Fire." With numerous Illustrations. Small quarto, cloth extra, gilt edges. 6s.

YOUNG LADY'S LIBRARY.

MINE OWN PEOPLE. By LOUISA M. GRAY, Author of "Nelly's Teachers," &c. Crown 8vo, cloth extra, gilt edges. Price 5s.

STORIES OF OLD ROME.

THE WANDERINGS OF ÆNEAS AND THE FOUNDING OF ROME. By CHARLES HENRY HANSON, Author of "The Siege of Troy, and the Wanderings of Ulysses," &c. With Sixty-two Illustrations. Post 8vo, cloth extra, gilt edges. Price 4s.

Already published, uniform with the above.

CHAUCER'S STORIES SIMPLY TOLD. 4s. | OLD GREEK STORIES SIMPLY TOLD. 4s.
STORIES OF THE DAYS OF KING ARTHUR. 4s.

In elegant binding, with Fifty-six Illustrations.

NATURAL HISTORY FOR YOUNG FOLKS. By Mrs. C. C. CAMPBELL. With numerous Illustrations by GIACOMELLI. Post 8vo, cloth extra, gold and colours, price 3s. 6d.

"*Evidently the result of years of research on the part of the author. The chapters are arranged according to the latest and most advanced systems. . . . The book is thoroughly entertaining.*" —SATURDAY REVIEW.

BEAUTIFULLY ILLUSTRATED GIFT BOOKS.

NEARER, MY GOD, TO THEE. The Favourite Hymn. By SARAH FLOWER ADAMS. With Fifteen Illustrations from designs by eminent artists, and a Memorial Sketch of the Author by H. L. L. Fcap. 8vo, cloth extra, bevelled boards, gilt edges. Price 1s. 6d.

ROCK OF AGES. The Favourite Hymn. By AUGUSTUS M. TOPLADY. With Sixteen Illustrations from designs by eminent artists, and a Memorial Sketch of the Author by H. L. L. Fcap. 8vo, cloth extra, bevelled boards, gilt edges. Price 1s. 6d.

Already published, uniform with the above.

ABIDE WITH ME. The Favourite Hymn. Price 1s. 6d.

"*A novel and interesting book of travels.*"—SPECTATOR.

ON THE DESERT: a Narrative of Travel from Egypt through the Wilderness of Sinai to Palestine. By HENRY M. FIELD, D.D., New York. With Fifteen full-page Engravings. Author's Edition, crown 8vo, cloth extra. Price 4s.

Canon FARRAR says: "*I found it so interesting that I could not lay it down till I had finished it.*"

NEW BOOK OF SCRIPTURE ILLUSTRATION.

SCRIPTURE ILLUSTRATED BY SCENES OF EVERY-DAY LIFE IN THE EAST. Domestic Customs, Idolatrous Customs. With Twenty Engravings. Fcap. 8vo, cloth extra. Price 1s.

CHRISTMAS AND NEW YEAR GIFT.

THOUGHTS FOR SUNRISE. Daily Morning Texts and Morning Prayers. Beautifully Illuminated, Ribbon Style. Price 1s.

COMPLETE NOVELTY. BEAUTIFUL SERIES OF

CHRISTMAS, NEW YEAR, AND BIRTHDAY CARDS,

Combining a Selection of Landscape Views of well-known ENGLISH and SCOTTISH SCENERY, with various Complimentary Mottoes. Beautifully printed in Chromo-Lithography on Handsome Cards, with gilt edges.

*** Fifteen sorts. Price 6d. each.

Scenes.	*Mottoes.*
IN THE PASS OF THE TROSACHS	With the Best Wishes of the Season.
PRINCES STREET, *Edinburgh (looking west)*	With the Compliments of the Season.
BEN LOMOND, *from near Luss*	Many Happy Returns of the Day.
THE CORBIERE ROCKS, *Jersey*	With Affectionate Wishes.
LOCH LOMOND, *from the road to Stronachlacher*	With Kindest Wishes.
EAST and WEST COWES, *Isle of Wight*	Best Wishes to Thee and Thine.

And Nine other Views with Mottoes of a similar character.

*** *T. NELSON AND SONS' Descriptive Book List post free on application.*

THOMAS NELSON AND SONS,
35, PATERNOSTER ROW, LONDON, E.C.; EDINBURGH, and NEW YORK.

THE RELIGIOUS TRACT SOCIETY'S LIST.

THE MARQUIS OF LORNE'S NEW BOOK.

ONE OF THE CHEAPEST GIFT-BOOKS OF THE SEASON.

Imperial 8vo. Price 8s. in handsome cloth, or 25s. bound in morocco elegant.

CANADIAN PICTURES. Drawn with Pen and Pencil.

With numerous fine Engravings by E. WHYMPER, from Sketches by the MARQUIS OF LORNE, SYDNEY HALL, and others.

The Publishers' Circular says:—"It is not too much to say that if this book had been produced by a West end publisher, at three times the modest price charged for it by the Religious Tract Society, it would have been esteemed remarkably cheap."

"Most interesting—an extremely pleasant book. The illustrations by Mr. Sydney Hall and Lord Lorne largely contribute to the attractiveness of this very attractive volume."—*Saturday Review.*

THE WYCLIFFE QUINCENTENARY, 1884.

JOHN WYCLIFFE AND HIS ENGLISH PRECURSORS.

By Professor LECHLER, D.D., of the University of Leipsic.

Translated from the German by PETER LORIMER, D.D.

New Edition, very carefully revised, with a Supplemental Chapter on the Successors of Wycliffe. By S. G. GREEN, D.D. Octavo, 8s., cloth boards. Portrait and Illustrations.

This Book is re-issued in connection with the Five Hundredth Anniversary of Wycliffe's death, December 31, 1384. Dr. Lorimer's translation has been very carefully revised and compared throughout with Lechler's original work. A copious index has been added, and the volume now forms the standard work on the Life and Times of the Great Reformer.

Wycliffe Anecdotes. Compiled by the Rev. S. G. GREEN, D.D. Uniform with the "Luther Anecdotes." With Illustrations. 16mo. 1s. 6d., cloth boards.

"A clear and concise account of the great Reformer's career."—*Manchester Examiner.*

"Contains in compendious form most of the notable facts about Wycliffe."—*Pall Mall Gazette.*

Dearer than Life. A Story of the Times of Wycliffe. By EMMA LESLIE, Author of "Saxby," &c. With Illustrations. Imperial 16mo. 3s. 6d., cloth gilt.

This tale is published in commemoration of the quincentenary of Wycliffe's death. It is by a practised writer, and gives a lively and interesting picture of England in the fourteenth century.

SIR WILLIAM MUIR'S NEW BOOK,

MAHOMET AND ISLAM.

A sketch of the Prophet's Life from original sources, and a brief outline of his Religion. By Sir WILLIAM MUIR, K.C.S.I., LL.D., D.C.L., formerly Lieutenant-Governor of the North-West Provinces of India, author of "Life of Mahomet," "Annals of the Early Caliphate," &c. With Illustrations and a large Map of Arabia. Crown 8vo. 4s. cloth.

Just Published.

OLD HIGHWAYS IN CHINA.

By ISABELLE WILLIAMSON, of the London Mission, Chefoo. With many Illustrations and a Map. Crown 8vo. 5s. cloth boards.

Mrs. Williamson was the first Western lady to travel through the great provinces of Shantung and Chi Li. She speaks Chinese, and she has given in this book much interesting information derived from her own observation and experience about the habits and life and needs of Chinese Women.

HANDSOME ANNUAL VOLUMES.

THE ANNUAL VOLUME OF THE

LEISURE HOUR,

The Family Journal of Instruction & Recreation.

Contains 768 pages of interesting reading, with a Coloured Frontispiece, and numerous Illustrations.

It forms a handsome Illustrated Book for a CHRISTMAS or NEW YEAR'S PRESENT, and a most appropriate and instructive volume for a SCHOOL, FAMILY, INSTITUTION, SHIP, or PARISH LIBRARY. Price 7s. cloth; 8s. 6d. gilt edges; 10s. 6d. half calf.

THE ANNUAL VOLUME OF THE

SUNDAY AT HOME,

The Family Magazine for Sabbath Reading.

Contains 828 pages with Illustrations in Colours and numerous superior Wood Engravings.

A very suitable BOOK FOR PRESENTATION. It contains a great variety of Interesting and Instructive Sabbath Reading for every Member of the Family, and is profusely Illustrated Price 7s. cloth; 8s. 6d. extra gilt edges; 10s. 6d. half calf.

THE RELIGIOUS TRACT SOCIETY, LONDON, 56, PATERNOSTER ROW.

The Society's publications for the present Book Season include Books for all Readers, adult and youthful, Coloured Picture Books for the Infants, a host of packets of Coloured Cards, &c., &c.

Please write for Catalogues.

"A School, an Academy, and a University."—*School Board Chronicle.*

New Serial Issue

in Monthly Parts, 6d., of

Cassell's Popular Educator,

Part 1 now ready, price 6d., including large PRESENTATION PLATE.

"Now, the first book which I will recommend is Cassell's 'Educator.' A man who has read, and thoroughly knows the contents of this, is a man who will understand the greatest part of what is going on around him, which is a greal deal more than can be said of the best Greek or Latin scholar, or even the accomplished lawyer."—*Right Hon Lord Sherbrooke.*

The *Standard* says: "There is probably no cyclopædia of education in existence which is so complete in its way as this."

CASSELL AND COMPANY, LIMITED, LUDGATE HILL, LONDON.

Now Ready.

The First Two Parts of the New Volume of

The Quiver. Being the NOVEMBER and

DECEMBER PARTS, price 6d. each.

"THE QUIVER is widely known as one of the very best of Magazines."—*Record.*

"THE QUIVER contains a library of good reading."—*Scotsman.*

CASSELL AND COMPANY, LIMITED, LUDGATE HILL, LONDON.

"Dr. Geikie's 'Life of Christ' is simply indispensable to Ministers and Students of the Gospel History."—*British Quarterly Review.*

Now Ready, **PART 1,** *price* **7d.,** *of*

GEIKIE'S LIFE AND WORDS OF CHRIST.

Illustrated with a Series of full-page Frontispieces.

*** With **Part 1** is issued a **LARGE MAP OF PALESTINE** in the Time of Our Lord, handsomely printed in **Colours.**

CASSELL AND COMPANY, LIMITED, LUDGATE HILL, LONDON.

NOTICE.

A **CLASSIFIED CATALOGUE,** giving full particulars of upwards of ONE THOUSAND Volumes of Messrs. CASSELL AND COMPANY'S PUBLICATIONS, ranging in price from

SIXPENCE TO TWENTY-FIVE GUINEAS,

will be sent on request *Post Free to any Address.*

CASSELL AND COMPANY, LIMITED, LUDGATE HILL, LONDON.

"GEM" SERIES OF DEAN'S TEMPERANCE SIXPENNY REWARD BOOKS.

Each book bound in cloth boards with floral design in three colours, and *eighteen* coloured pictures.

1. **Sailor Jim and other Tales,** 18 page chromo pictures and letterpress tales in which temperance is inculcated.
2. **The Two Brothers, and other Tales,** ditto, ditto, ditto.
3. **The Plain Path, and other Tales,** ditto, ditto, ditto.
4. **The Child's Gem, and other Tales,** ditto, ditto, ditto.

DEAN'S ONE SHILLING AND SIXPENNY

SPLENDID REWARDS, FULL OF ILLUSTRATIONS.

By the Author of 'John Halifax, Gentleman.'

1. **How to Win Love; or, Rhoda's** Lesson. A Book for the Young. With Coloured Chromo Frontispiece, and Eight pages of Cuts. Crown 8vo fancy cloth boards, 1s. 6d.
2. **Notable Exploits which have left** their Mark in History. By EDWARD N. MARKS. Illustrated with Six Chromo Colour Pictures. 1s. 6d. Fancy cloth.
3. **Only a Girl, and other Tales.** A Book for Young Girls. By CRAYTHORNE CLAYTON. With Six Coloured Chromo Illustrations. 1s. 6d.
4. **Heroines Worthy of the Red** Cross. Well-told Tales of Famous Heroines. With Six Pages of Illustrations in Chromo Colours. Fancy cloth, 1s. 6d.
5. **The Polar Crusoes; or, Cast Away** in the Arctic Seas. Edited by PERCY B. ST. JOHN. With Eight Pages of Plain Illustrations and Chromo Frontispiece. Fancy cloth, 1s. 6d.
1. **Shaw, the Life Guardsman.** By Lieut.-Col. KNOLLYS. 1s. 6d.
2. **Adventures and Daring Exploits** of Lord Cochrane. By Lieut.-Col. KNOLLYS. 1s. 6d.
3. **Victoria Cross in the Crimea.** By Lieut.-Col. KNOLLYS. 1s. 6d.
4. **Victoria Cross in India.** By Lieut.-Col. KNOLLY'S. 1s. 6d.
6. **Victoria Cross: in Persia, China,** New Zealand, Bhootan, Ashantee, Abyssinia, and Andaman Islands. 1s. 6d.
7. **Daring Deeds Afloat.** By Major ELLIOTT. 1s. 6d.
8. **Brave Deeds and Heroic Actions.** Soldiers and Sailors. By Captain CLAYTON 1s. 6d.
9. **Gallant Sepoys and Sowras.** By Major ELLIOTT and Lieut.-Col. KNOLLYS. 1s. 6d.

NEW SIXPENNY REWARD AND PRESENT BOOKS.

THE LARGEST AND BEST YET ISSUED.

Size, 8vo crown. Handsomely bound in cloth boards, with illuminated pictures on side, and beautifully executed in chromo colours.

By ANNA M. SARGEANT, many years contributor to "Chambers's Journal," and six of the others by the well-known Authors, E. C. CLAYTON and E. N. MARKS.

7. **The Ambitious Courtier and** Imprisoned Philosopher. By E. N. MARKS.
8. **The Friend of the Friendless;** or, Earnest Benevolence. By ELLEN C. CLAYTON.
9. **Mabel's Brother's Friend; and** other Tales. By ELLEN C. CLAYTON.
10. **The Faithful Wife of John** Bunyan. By ELLEN C. CLAYTON.
11. **Only a Girl; and other Tales.** By ELLEN C. CLAYTON.
12. **Reginald's Mistake; and other** Tales. By ELLEN C. CLAYTON.
13. **Martin Luther's Friend.** By E. N. MARKS.
14. **The Soldier's Friend; or, The** Noble Deeds of Heroic Woman. By ELLEN CLAYTON.
15. **The Sea King: a Narrative of** the Daring Deeds. By E. N. MARKS.
1. **The Lily and the Rose; or, The** Two Sisters. By Miss SARGEANT.
2. **Kate Ward; or, Home for the** Holidays. By Miss SARGEANT.
3. **Blanche's One Fault; and other** Tales. By Miss SARGEANT.
4. **The Sister's; or, 'Tis Best to** Think Before we Act. By Miss SARGEANT.
5. **The School Friends; and other** Tales. By Miss SARGEANT.
6. **Charlie and Bessie; or, Be Kind** and Honest to All.

The taking appearance of this new Series of Sixpenny Rewards is such as will insure a very quick sale. *They are the largest 6d. cloth bound books in the Trade.*

Dean's Little Gem Packet of Rewards.—By T. H. COLLINS. In picture wrapper in colours, specially designed illustrations on back and front. Twenty-four assorted books, with 14 chromo pictures in colours for One Shilling.

The HALFPENNY BOOKS in these packets are a marvel at the price, and have only to be shown to Clergymen and Ladies who attend Infant and Sunday Schools, for their sale to be legion. They are also suitable for gifts to Children's Hospitals, &c.

LONDON: ELLIOT STOCK, PATERNOSTER ROW, E.C.
DEAN & SON, PUBLISHERS AND FACTORS, 160A. FLEET STREET, E.C.

By the Author of "THE PEEP OF DAY."

THE PEEP OF DAY.
579th Thousand. 27 Illustrations. 1s. 2d., 2s., and 2s. 6d.
School edition. With Illustrations, cloth 6d.

STREAKS OF LIGHT.
54th Thousand. 52 Illustrations. 1s. 6d., 2s. 6d., and 3s.

LINE UPON LINE. Two Parts.
Part I. 312th Thousand. 30 Illustrations. 1s. 4d., 2s. 6d., and 3s.
Part II. 246th Thousand. 30 Illustrations. 1s. 4d., 2s. 6d., and 3s.

PRECEPT UPON PRECEPT.
48th Thousand. 68 Illustrations. 1s. 6d., 2s. 6d., and 3s.

APOSTLES PREACHING to JEWS and GENTILES.
17th Thousand. 27 Illustrations. 1s. 4d., 2s. 6d., and 3s.

LINES LEFT OUT.
56th Thousand. 28 Illustrations. 1s. 6d., 2s. 6d., and 3s.

KINGS OF ISRAEL AND JUDAH.
27th Thousand. 27 Illustrations. 1s. 6d., 2s. 6d., and 3s.

THE CAPTIVITY OF JUDAH.
13th Thousand. 27 Illustrations. 1s. 6d., 2s. 6d., and 3s.

MORE ABOUT JESUS.
62nd Thousand. 26 Illustrations. 1s. 4d., 2s. 6d., and 3s.

NEAR HOME; or, Europe Described.
87th Thousand. Over 100 Illustrations. 5s.

FAR OFF. Part I.; or, Asia Described.
59th Thousand. Over 100 Illustrations. 5s.

FAR OFF. Part II.; or, Oceania, Africa, and America.
36th Thousand. Over 200 Illustrations. 5s.

LATIN WITHOUT TEARS. 3s. 6d.

READING WITHOUT TEARS. Two Parts.
Part I. 61st Thousand. 520 Illustrations. 2s. 6d.
Part II. 24th Thousand. 130 Illustrations. 2s. 6d.

READING DISENTANGLED.
In 37 Sheets. 6s., 9s., 10s., and 13s.

LIGHT IN THE DWELLING.
A Harmony of the Four Gospels adapted to Family Reading. 6s.

NIGHT OF TOIL.
7th Thousand. 9 Illustrations. 3s.

TEACHING MYSELF.
An Abridgment of "Reading without Tears." 21st Thousand. 3d.

THE ANGEL'S MESSAGE.
22nd Thousand. 2d.

Over a Million and a Half copies of this Author's Works have been Sold.

FULL LIST ON APPLICATION.

HATCHARDS, 187, PICCADILLY, LONDON.

POST FREE FOR SIX STAMPS, or LARGE EDITION (bound in cloth), 1s. 3d., from the AUTHOR.

CONSUMPTION

AND ALL LUNG DISEASES.

By G. T. CONGREVE, *Coombe Lodge, Peckham.*

The Nature, Progress, and True Treatment of this Scourge of England, with 133 Selected Cases.

The following Case is from the TWELFTH SERIES, now commencing:—

CASE of Miss M. L. FAIRS, of Margery Hall Farm, REIGATE HILL.

The correspondent in this case was Mrs. E. Smith, of Hazel-bank, Reigate, who, taking very kind interest in this young woman, recommended my treatment to her, and wrote me on her behalf.

She came to Coombe Lodge March 20. She had then had "cough for two years, spitting of blood had commenced nine weeks ago, greenish expectoration, pains in the side and shoulders, breathing short, appetite failing, losing flesh." Report on examination—"Lungs and heart weak, but case hopeful with care." A sister had died of consumption.

The patient followed the advice given her to the letter, and improvement was soon reported. In the middle of April Mrs. Smith writes me: "You will be glad to hear that M. L. Fairs is very much better;" and in May she writes: "The girl has wonderfully improved. I trust she will continue the medicine till you pronounce her perfectly well." She also adds, alluding to another case, "the poor wife and mother for whom you sent medicine is already decidedly better." Mrs. S. is connected with mission work, and greatly interested in the welfare of the poor.

The patient continued till well. On the 22nd Sept. Mrs. Smith writes: "You will be pleased to hear that M. L. Fair, is now quite well, and comfortably settled in service."

MR. CONGREVE IS PUBLISHING A NEW CASE FOR EVERY WEEK IN THE "CHRISTIAN WORLD," "GLOBE," "HERALD," AND ABOUT TWENTY WEEKLY PAPERS. THE READER WHO HAS ANY INTEREST IN CASES OF CHEST DISEASE IS EARNESTLY REQUESTED TO WATCH FOR THEM WEEK BY WEEK.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, and other Borax preparations are manufactured under Special Patents, and sold by all Grocers and Oilmen.

PATENT BORAX

BORAX

Preparations are known throughout the civilized world by this Patent Trade Mark.

Discovery and Interesting Papers post free.

Sample Packet, Two Stamps, from the Works,

PATENT BORAX COMPANY, BIRMINGHAM.

Dress Fabrics! Great Saving to every Purchaser. The

BRADFORD

MANUFACTURING COMPANY,

BRADFORD,

YORKSHIRE,

Will, on receipt of letter or post card, promptly forward Post Free, a Sample Parcel of Patterns, with Prices, of all their LEADING NOVELTIES for the Autumn & Winter Season.

New Styles at Prices to Suit all Purses.

Carriage Paid to any part of the Kingdom, on all orders over £1 in value. The Century Cashmeres as exhibited by the B. M. Co. at the Health Exhibition, are in ever-increasing demand. Be sure and address in full. Write at once, and mention this Magazine.

REGISTERED TRADE MARK.

HOLLOWAY'S OINTMENT

AN INFALLIBLE REMEDY FOR BAD LEGS, BAD BREASTS

OLD WOUNDS, and SORES. If effectually rubbed on the Neck and Chest, as salt into meat, it cures SORE THROATS, DIPHTHERIA, BRONCHITIS, COUGHS, COLDS, and even ASTHMA. Wonderfully efficacious for GLANDULAR SWELLINGS, GOUT, and RHEUMATISM. Also for SKIN DISEASES it is unequalled, particularly if Holloway's Pills be taken to Purify the Blood

THE BOOK.

NOTES OF BIBLE LECTURES.

NO. VI.—THE TIMES OF KING SOLOMON.

Of no reign, either of king of Judah or of Israel, have we such details and such relics as of the reign of Solomon. Perhaps the nearest parallel we can find to Solomon's age is that of our English queen, Elizabeth. There was a similar extension and establishing of the kingdom, and a similar sudden development of literature, with its influence on the manners and customs of society. A study of this period should include an estimate of the character of Solomon himself; of the new conditions of government which he established; of the influence of his foreign alliances; of his wealth and luxury; of his extensive commerce; and of the literature which he encouraged. On each of these a few notes only can be given.

1. *The character of Solomon himself.*

Dr. Geikie says, 'His early training seems to have been left to the prophet Nathan, but the influence of his mother and father, and of the court, must have contributed largely to the formation of his character. Gifted with splendid abilities, and, at least in his earlier life, enthusiastically loyal to the ancient religion, his career was to show the most striking contrast of qualities—a wisdom perhaps never equalled on the throne, and a sensuality like that of Louis XV.; a zeal for Jehovah which took outward form in the erection of the temple, and a weakness towards his harem that introduced idolatry for the first time in Jerusalem; a statesmanship which filled the land with prosperity, and a love of splendour which laid such burdens on his people as prepared the way for the dissolution of the kingdom at his death.'

'If we look for hereditary qualities we shall readily observe, as descending from his mother and the councillor Ahithophel, sagacity, quickness of judgment, judicial insight, and perhaps some measure of sensual weakness; from his father, thoughtfulness, literary tastes, the skill of ruling, and an interest in religion. His bodily form and countenance must have borne the graceful characteristics of all David's children. Brought up from his infancy in wealth, he never knew poverty, hardship, or trouble, and consequently sides of his nature must have been undeveloped. We

never find in him that heart-crying for God which distinguished his suffering and persecuted father. His religion had not been a thing of personal struggle, and it was always viewed by him as simply intended for the practical guidance of conduct; it did not possess him as a Divine force, finding expression first in communings with God, and then in a life of holiness.'—'*First Three Kings of Israel.*'

2. *The new conditions of government which Solomon established.*

Explain the Theocracy as settled by Moses. To it and its main principles David had been perfectly loyal under the new conditions of his kingship. In Solomon's time it remained only a profession, giving place to an actual human leadership. The people did not go behind Solomon to serve, through him, the King of kings.

Kitto says, 'Though a wise man, Solomon was an Oriental prince; and his sagacity failed to carry his views in this matter beyond the influences and circumstances belonging to his position. To seek *first* the prosperity of the people subject to his rule, and to wait for his own harvest of profit and renown through and from their prosperity, was a reach of thought and patriotism to which even Solomon could not attain. An Oriental prince generally seeks *first*, as he did, his own glory and advantage, and the welfare of the people may or may not result from it.'

Geikie says, 'Instead of contenting himself with a glory compatible with the ancient liberties of his people and their theocratic constitution, he steadily extended the authority of the throne till he made it supreme, and in great measure despotic, and surrounded himself with a pomp which weighed ruinously on the nation. His will was the law. He was the soul of the state, with whom everything must commence, and towards whose personal glory all things must contribute.'

3. *The influence of Solomon's foreign alliances.*

Solomon, following the policy of Eastern kings, strengthened his position by marriages into the royal families around. The alliance with Phœnicia had already been made by David, and was plainly to the interest of both Israel and Tyre.

Kitto thinks that many of the wives were 'princesses,' and they may have been taken, as is still the usage in Persia, as virtual hostages for the good behaviour of their fathers—the lords and chieftains of the numerous small tribes and states subject to Solomon's sway, and which were for the most part ruled internally by their native chiefs under conditions of tribute.

4. *The extensive commerce Solomon developed.*

'His reign was a period of great commercial activity. On the north-west the important kingdom of Phœnicia was united to him by the bonds of a strict alliance. Having possession of the Eastern shore of the Red Sea, Solomon strengthened the ports of Elath and Ezion-geber, and, with the assistance of Tyrian shipwrights, constructed a fleet, which sailed to Ophir, and returned with gold, silver, ivory, and other products (1 Kings ix. 26–28). The Tyrian alliance opened up also the traffic of the Mediterranean. On every shore washed by this sea Phœnician energy had founded colonies

and opened trading ports, the chief of which was Tarshish, or Tartessus—"the Peru of Tyrian adventure"—on the southern coast of Spain, at this time abounding in gold and silver mines. Hither Solomon's fleet sailed in company with that of Hiram, and brought back, every three years, of its precious products (1 Kings x. 22). Another important outlet for trade was supplied by Egypt. Not only had Solomon espoused a daughter of Pharaoh, but, in defiance of the Mosaic law (Deut. xvii. 16), he exchanged the produce of his own country for the horses and chariots of Egypt, as also for the linen yarn, sprung from the flax which the Nile valley yielded in abundance (1 Kings x. 28, 29). Last, but not least important, was the inland trade of the Arabian peninsula. Caravans of the native tribes transported on camels the spices, incense, gold, precious stones, and valuable woods of the country, especially the almug or sandal, and brought them into the dominions of Solomon.'—*Maclear.*

5. *The literature which Solomon encouraged.*

Legends and traditions concerning the learning of the age abound, but it is well that we should be reminded of the fact that the only works which we can with any confidence connect with this period are a few of the Psalms, the Book of Proverbs, Ecclesiastes, the Song of Solomon, and possibly the Book of Job. The circumstances of so commercial and luxuriant an age are not favourable to the production of original and inspiring literature. 'Wisdom' was its great admiration, not poem, prophecy, or psalm; and 'wisdom' meant mere skill to answer riddles, wit to make riddles, and the ability to put practical maxims concerning everyday life and conduct into sententious verse.

Perhaps the most marked feature of the Solomonic literature is its *sadness*. It has no firm heart-hold on God, and so it can but groan over the anomalies of life, the success of the wicked, and the troubles of the good. It has little to say to men save this poor speech, 'On the whole, taking all things into consideration, it perhaps is better to serve God.'

'The history says nothing of Solomon's *repentance*, nor indeed of any result produced by God's warnings and chastisements. His whole character had probably become too worldly for the heartfelt penitence of his father. But yet we have in the Book of Ecclesiastes a review of the whole experience of his life, based on the recognition of the "fear of God;" the review of a religious philosopher, rather than of a spiritual believer.'

THE CLASS.

No. 99. [G. T. 1 Cor. xv. 20.] **Dec. 14.**

The Empty Tomb.

(Read Luke xxiv. 1–12.)

Leading Idea.

God graciously helped the disciples by sensible outward signs to realize the glorious but amazing fact of the resurrection.

Introduction.

For the incidents of the resurrection morning, Matt. xxviii. 1–4, Mark xvi. 1–4, should be compared with the lesson. The exact order of the events cannot be assured, but this seems to be certain, that Jesus first appeared to the women, or rather to Mary Magdalene, who was the most prominent one in the scheme for properly embalming the body of the Lord.

Farrar says, recalling to mind the scenes of the Friday, 'Mary of Magdala and Mary the mother of James and Joses had seated themselves in the garden to mark well the place of sepulture, and other Galilean women had also noticed the spot, and had hurried home to prepare fresh spices and ointments before the Sabbath began, that they might hasten back early on the morning of Sunday and complete the embalming of the body which Joseph and Nicodemus had only hastily begun. They spent in quiet that miserable Sabbath, which, for the broken hearts of all who loved Jesus, was a Sabbath of anguish and despair.' 'Night passed, and before the faint streak of dawn began to silver the darkness of that first great Easter-day, the passionate love of those women who had lingered latest by the cross made them also the earliest at the tomb.' What they thought, knew, and expected should be shown, so as to indicate the surprise which they experienced.

Explanations.

Ver. 1. **First day**: our Sunday. From the resurrection of Jesus we get the change of the weekly Sabbath from the seventh day to the first. **Very early**: the original is poetic, 'in the deep dawn.' Another Evangelist says, 'While it was yet dark.' **Sepulchre**: the rock-hewn tomb in Joseph's garden, to the door of which a great stone had been rolled. A guard of soldiers had been set to watch the grave, but they fled at the sight of the angel, and in terror at the quaking ground. **Spices**: which were to be properly put about the body, and act as deodorizers. **Certain others**: this clause appears to be unauthorized; it is not found in the best MSS. 2. **Stone rolled away**: this was a surprise indeed, for it had taken much labour to get the stone to the door, and its removal clearly indicated that the grave had been rifled. Comparing the accounts it seems that Mary Magdalene had at once hurried back to tell Peter and John, and her companions, boldly determined to solve the mystery, actually entered the tomb. Mary Magdalene soon hurried back to the garden. 3. **Found not the body**: thus confirming their worst fears, and suggesting to their minds that there had been foul play, and the body had been stolen. 4. **Perplexed**: observe that no idea of resurrection was cherished by them. **Shining garments**: which indicated that they were not just *men*, but angelic appearances. 5. **Afraid**: fear and worship are the usual attendants on manifestations from, or of, the other world. Compare Job, Isaiah, Apostle John, etc. **Bowed down**: in the reverent Eastern attitude. **The living**: Christ must be so called; He is *the Life*. He hath life in Himself. Compare Christ's teachings to Martha. Christ, the life, could only be among the dead for a temporary purpose; it was not His fitting place (see Acts ii. 24). 6. **Is risen**: He has resumed again His relations to the body. He is what we call alive again. **How He spake**: see Matt. xvii. 22, 23; Luke ix. 43–45. 8. **They remembered**: from which we gather that the women were present at some of our Lord's private teachings of His disciples. 9. **Returned**: to Jerusalem. **All these things**: the removed stone, the empty tomb, the vision of angels, the remembered words, the sublime fact that Jesus was risen. **The**

eleven: the apostolic company, minus the traitor Judas. The rest: *i.e.*, the general company of disciples; there were something over one hundred present in the Holy City at this time. How many were Jerusalem folk, and how many were Galileans, is not told us, but no doubt many country disciples had come up for the feast. 10. Mary Magdalene: or of Magdala. Probably from her Luke had obtained his information. 'Grievously had she once been afflicted, possessed with seven devils; but the Lord had healed her (Mark xvi. 9; Luke viii. 2); and she with grateful love afterwards attended on Him, and—for she seems to have been a person of property—ministered to Him of her substance. She must not be confused with the woman, a sinner, who anointed Christ's feet in the Pharisee's house.' 11. Idle tales: it is very important to realize the state of mind of the disciples on the death of their Lord. 'Jesus had, indeed, foretold His sufferings, death, and resurrection. But they never understood these sayings; they forgot them, or gave them an allegorical turn; and when He was actually dead, these yielded them no comfort whatever. When the disciples met together, they "mourned and wept." There never were men more utterly disappointed and dispirited.' 12. Peter: for a fuller narrative of this incident, see John xx. 1–10. 'On the assumption that Joanna was Luke's informant, we can understand that she told what she remembered—Peter's impetuous rush to the sepulchre—and did not notice that he was followed by his friend, John.'

Hymn.

T. T. Lynch's, 'Who will roll away the stone? We are few and are alone,' etc.—*Book of Praise for Children*, No. 83.

Alterations in Revised Version.

Ver. 1, read *at early dawn*. For *sepulchre*, read *tomb*. Omit *certain others with them*. 4. Read *dazzling apparel*. 5. For *afraid*, read *affrighted*. 11. Read *appeared in their sight as idle talk, and they disbelieved them*. 12. Read *stooping and looking in*. For *clothes*, read *cloths*. Read *departed to his home*.

Outline for Teaching.

I. *Womanly Devotion.*

'It is the glory of woman that she most seldom forsakes those she loves, even when things are darkest.'

II. *Womanly Surprise.*

Stone rolled away. Empty tomb.

III. *Womanly Fears.*

As to the lost body. In presence of the shining angels. Show with what amazing assurances their fears were removed.

IV. *Womanly Reports.*

Made to the disciples; made to Peter. Followed out by Peter, with the result that he too believed in the resurrection.

If Jesus had lain in the grave we could not have been sure that His sacrifice was acceptable to God. The *risen* is the *accepted* Saviour. So He is *able to save*.

Illustration.

ANGELS AT THE SEPULCHRE.—'Luke speaks of two angels, Matthew and Mark of only one: here the maxim of Le Clerc holds true; the fuller account comprises the shorter; the shorter does not contradict the fuller.

'Mark says he was sitting; Luke speaks of them apparently as standing. But *ephistemi*, in its appropriate and acknowledged usage, is *to appear suddenly, to be suddenly present*, without reference to its etymology. Compare Luke ii. 9; Acts xii. 7.

'In Matthew the angel addresses the women, apparently while still sitting on the stone outside of the sepulchre; in Mark and Luke, on the contrary, the conversation takes place in the sepulchre. But although Matthew does not speak of the women as entering the tomb, yet, in ver. 8, he describes them as *coming out* of it; so that of course his account too implies that the interview took place within the tomb, as narrated by Mark and Luke.

'In recording the charge sent by the angels to the apostles, Matthew and Mark dwell more upon Galilee, and Luke more upon the Lord's previous announcement of His resurrection.'—*Robinson's 'Harmony.'*

No. 100. [G. T. Ver. 13.] Dec. 14.

Vanity of Worldly Pleasure.

(Read Eccles. ii. 1-13.)

Leading Idea.

Man seeks in various ways to find satisfaction and rest. He never can find them until he finds them in God. 'I shall be satisfied when I awake with Thy likeness.'

Introduction.

In Greek, the word *Ecclesiastes* means preacher. The Hebrew name of the book is *Koheleth*, which means 'the convoker or teacher of an assembly;' but as the word is a feminine form, it may be an abstraction rather than an actual person, and so properly rendered, 'wisdom itself preaching wisdom.' It is doubtful whether Solomon was the author, but it belongs to his age, and represents the perils and the moral struggles of his times. The design of the book has been described as 'The Quest of the Chief Good,' and the author seeks it in many attractive but delusive ways. In our lesson he represents himself as seeking it in that sensual pleasure which is so fascinating to the young, but so soon palls upon the taste, and wearies out the soul.

He relates, in chap. i., how he 'found no satisfaction from an enlightened survey of human life. His researches only brought to light errors and defects which it was impossible to remedy; so that the more thought a man bestowed on the subject, the greater his grief. Having tried wisdom and philosophic investigation, he proceeded next to see what cheerful enjoyment could do for human happiness.'

Explanations.

Ver. 1. **In mine heart**: better, 'to my heart' (Luke xii. 19). **Go to now**: a familiar Eastern exclamation. Compare a similar one in Numb. xxii. 6; Judg. xix. 11. **Prove thee**: try thee, my heart, and see whether thou canst find that 'solid good' in worldly pleasure which thou couldst not find in worldly wisdom. Solomon, or the author, did not let the passion for pleasure overmaster him. He kept, all through, the power to *criticise* the influence exerted on his own mind and heart. **Mirth**: general term for pleasure from surroundings, from wit, from play, from feastings, and from friendships. **Enjoy**: literally, *see;* get a personal experience of pleasure. **Vanity**: disappointing; it cannot bring heart-rest, or secure man's chief good. 2. **Laughter**: general term for the excitements of social intercourse. **Mad**: it is mere unreasoning noise. Harmless enough for the *relief* of life, it is mischievous if regarded as the *end* of life. 'Not enjoyment . . . is our destined end or way.' 3. **Unto wine**: or to the social feastings at which wine is the exhilarating element. **Yet . . . wisdom**: read 'my heart guiding me with wisdom;' testing the influence of wine, not yielding to its slavery. He wanted his experience of worldly pleasure to be complete, but not to spoil him so that he would be unable wisely to estimate its influence. **That good**: what really was the best way of ordering a human life upon the earth. 4. **Great works**: for Solomon's building schemes, etc., see 1 Kings vii. 1-8; ix. 1, 19; x. 18, etc. **Vineyards**: 1 Chron. xxvii. 27; Song of Solomon viii. 11. 5. **Orchards**: or *parks*, or paradises. 'Parks and trees giving not only fruit, but shade from the hot Eastern sun, were an almost necessary part of kingly luxury.' 6. **Pools of water**: three such reservoirs are found, called Solomon's cisterns, a mile and a half from Jerusalem. But reference would be to garden ponds and fountains in squares of palaces, probably with beautiful fish in them. Easterns take great pleasure in sitting by cool ponds. **To water**: woods and gardens in Palestine cannot be kept up without constant and extensive irrigation. 7 **Got me servants**: that his household consisted of *families* gives us an impression of his wealth, and of the large numbers of his retainers. **Cattle**: abundant herds and flocks to supply the palace table bounteously, and to give the sense of riches as they fed in the great parks. Compare the pride felt in deer by our aristocracy. 8. **Peculiar treasure**: the particular luxury of particular districts, and the things that kings more especially appreciate. **Singers**: to add pleasure to the feast, and amuse the guests in

the evenings (2 Sam. xix. 35). **Musical instruments**: the word used here is difficult to translate. Some think that the reference is to Solomon's concubines, as the literal rendering is *bosoms*. 9. **Increased**: or enriched; opulent. The description is certainly in a very striking way true of Solomon. 10. **Eyes desired**: *i.e.*, he followed the senses, and sought to supply their longings, and so to answer the question, Can a man reach the chief good by trying to satisfy the senses? Alas! the 'eye is never satisfied with seeing, nor the ear with hearing.' 11. **Vexation of spirit**: disappointment, delusion. The reward was in no way equal to the exertion and expenditure. Amidst all his luxury and dissipation he kept his common sense, and this told him that the 'game was not worth the candle.' 12. **Madness and folly**: wilder forms of pleasure. **After the king**: *i.e.*, nobody will ever have so complete an opportunity of testing and settling this question as the king has; so his experience may stand for others, and keep them from trying for themselves what is certainly a most hazardous experiment. 13. **Wisdom**: perhaps here, the pursuit of knowledge, as contrasted with *folly*, or the pursuit of sensual pleasure.

Hymn.

E. A. Godwin's, 'Blessed Jesus, life is fair, I have known no secret care,' etc.—*Book of Praise for Children*, No. 147.

Outline for Teaching.

I. *The Right Use of Human Pleasures.*

They are our relief and refreshment from the hard work of life. As such every man, woman, and child has a right to share them. 'All work and no play makes Jack a dull boy.'

II. *The Wrong Use of Human Pleasures.*

When they are made the chief object of pursuit, the end of life. 'She that liveth in pleasure is dead while she liveth.'

III. *The Hopeless Disappointment of all who make a Wrong Use of Human Pleasures.*

They soon tire. They soon pass away. They go, leaving the soul desolate and debased. On all the products of human pleasure, the soul at last bitterly writes, 'All is vanity.'

First duty to God and men. In that let us find pleasure. And to that God will be sure to add plenty of relief-pleasure. We can never enjoy ourselves if our life-work—our great life-work of loving and serving God—is left undone.

Illustrations.

EARTH'S TREASURES UNSATISFYING.—'A ship, bearing a hundred emigrants, has been driven from her course and wrecked on a desert island, far from the tracks of man. There is no way of escape, but there are means of subsistence. An ocean unvisited by ordinary voyagers circles round their prison; but they have seed, with a rich soil to receive, and a genial climate to ripen it. Ere any plan has been laid, or any operations begun, an exploring party returns to headquarters, reporting the discovery of a gold mine. Thither instantly the whole party resort to dig. They labour successfully day by day and month after month. They acquire and accumulate large heaps of gold. But spring is past, and not a field has been cleared, nor a grain of seed committed to the ground. The summer comes, and their wealth increases; but the store of food is small. In harvest they begin to discover that their heaps of gold are worthless. When famine stares them in the face, a suspicion shoots across their fainting hearts that the gold has cheated them. They rush to the woods, fell the trees, dig the roots, till the ground, sow the seed. It is too late! Winter has come, and their seed rots in the ground. They die of want in the midst of their treasures. This earth is the little isle, eternity the ocean round it; on this shore we have been cast. There is a living seed, but gold mines attract us; we spend spring and summer there, winter overtakes us toiling there, destitute of the bread of life, forgetting that we ought to "seek first the kingdom of God and His righteousness, and all these things shall be added unto us."'—*Rev. F. W. Krummacher.*

ALL IS VANITY.—'I once heard of a sagacious man, who, being on his death-bed, was solicited to leave some memorial to his friends. Unable to

articulate, he made signs to have pen and ink brought to him, and with these traced two great circles, or nothings, upon a sheet of paper. After his decease, there was much speculation what these could mean. The common conjecture was that he intended to signify that the body and the soul have their appointed circuits, and that, when these are finished, they return severally to their origin—the body to the earth, and the spirit unto God. In my opinion, however, the two ciphers must have been intended to show the nullity of all terrestrial things, just as the wisest of monarchs could find nothing but vanity and vexation in the learning, pleasures, joys, honour, wealth, and glory of the world.'—*Gotthold.*

No. 101. [G. T. Ver. 17.] **Dec. 21.**

The Coming King.

(Read Psalm lxxii.)

Leading Idea.

Christ's reign will be triumphant and glorious; but it will be the triumph of righteousness, peace, and charity.

Introduction.

This is one of the recognized Messianic Psalms. It is about Solomon, the peaceful, regarded as a type of Christ, the 'Prince of peace.' 'This psalm is the culminating point of that portion of Messianic prophecy which sets forth the kingly office of the Saviour.'

Jennings and Lowe notice the suitability of Solomon's reign as a type of Messiah's. 'The reign of Solomon is the very reign to which such exalted hopes as are here expressed would naturally have attached themselves. In very fact it was conspicuous above all other reigns for its peacefulness and its prosperity. Solomon was celebrated for the righteousness of his judgments; the Jewish territory was in his reign widely extended; alliances were made with Egypt and Tyre; Sheba did literally bring him a present; and an enormous amount of wealth was accumulated throughout the kingdom.'

In harmony with other Messianic prophecies, this one has a first reference to conditions and events of the age for which it was written. Jewish prophecy looked first to the *present*, then to the *future;* first to the *Type*, and then to the *Antitype.*

Analysis of Contents of Psalm.

Dean Perowne divides thus: 1. Vers. 1–7. Prayer that the reign of the king may be a reign of righteousness, peace, and prosperity, and that it may endure for ever. 2. Vers. 8–11. That his dominion may know no bounds, save those of the world itself. 3. Vers. 12–15. The reason why such a dominion should be granted him. He is worthy to receive riches and honour and glory and might, for he is the righteous saviour of the poor and afflicted. 4. Vers. 16, 17. The prayer is repeated, both for prosperity and for an everlasting and universal dominion.

Explanations.

Ver. 1. **The King**: the psalm is treated most simply as a prophetic prayer of aged David when his son Solomon was anointed king. **Thy judgments**: or ability to decree just sentences, in a spirit of equity. **Thy righteousness**: or sense of right. This God gives as the endowment of a king. 'The words refer to the faculty of judging in affairs of government, of coming to a great and fair decision.' 2. **He shall judge**: better, may he judge, help him to judge. **Poor**: who are often wholly dependent on the unbiassed magistrate for securing their rights against their oppressors. (Compare Isa. xi. 4.) 3. **Mountains**: poetical figure for the country generally, which is peaceful when righteousness reigns on the throne. (Compare Isa. xxxii. 17.) 4. **Needy**: compare Job xxix. 12–17. **The oppressor**: in private life, who grinds the faces of the poor, or withholds from them their rights. 5. **They shall fear**: better, 'may they fear.' Reference is to God. 'True religion will be the great and permanent result of righteous government.' Literally the verse reads, 'May they fear Thee (coevally) with the sun, and in the face of the moon, generation of generations.' The great celestial bodies are the types of all durability. 6. **Rain upon the mown grass**: after mowing the grass quickly responds to the rain. (Compare 2

Sam. xxiii. 4; Hos. vi. 3.) Read 'may he prove such a blessing to the land as rain is to the mown meadows.' In the East the ground becomes very bare in time of drought, and grass springs up like magic after showers. **7. Flourish**: as vegetation after rain. **Moon endureth**: literally, 'until there is no moon.' (Compare Job xiv. 12.) **8. Sea to sea**: compare Exod. xxiii. 31. Reference is to the Red Sea and the Mediterranean. **River**: forming the southern boundary of Canaan, called sometimes the 'river of Egypt;' not, however, meaning the Nile, but probably Wady el Arish. The north-eastern boundary of Solomon's kingdom was supposed to be the Euphrates. The figures suggest the universal dominion of Messiah. **9. Wilderness**: probably referring to the desert tribes which acknowledged Solomon's suzerainty. **Lick the dust**: figure for the very low prostration before an Eastern sovereign, or for the overthrow of the horseman. **10. Tarshish**: the western districts of the Mediterranean are referred to. Probably Tartessus, in the south of Spain, is meant. **Sheba and Seba**: these represent the nations of Asia and Africa. Sheba = Arabia; Seba = Africa. For visit of Queen of Sheba, see 1 Kings x. 1. **11. Serve him**: in the sense of being tributaries or in friendly alliance. **12. Shall deliver**: the secret of his triumph is not war, but righteousness; not military force, but moral influence. (Compare Luke iv. 18, 19.) **13. Poor**: here better read *weak*. **14. Redeem**: here rescue or deliver; but the deeper meanings of the word apply to Messiah. **Precious**, *etc.*: so that he will not see their blood spilt without avenging it. **15. Shall live**: or, may he prolong his life. **16. Handful of corn**: this word is incorrect. Literally it is, 'May there be abundance of corn in the land, even on the tops of the mountains.' A sign of extraordinary fertility. 'There are traces of cultivation extending up the terraced sides to the summit of the mountains of Palestine—a well-known evidence of former prosperity.' **Shake like Lebanon**: 'The ripened corn on the heights will rustle in the wind like the foliage on Lebanon.' *Dean Perowne* says, 'The idea is that the whole country should be one bright sunny picture of gladness and fertility, the cornfields being seen not only in the valleys, but rising, terrace above terrace, along the mountain-sides, till they reach their summits. The rustling of the cornfields in the wind is compared to the rustling of the cedars of Lebanon, so thick shall the corn stand, so rich shall be the harvest.' **17. His name shall**: better, 'may his name.' **20.** This verse is probably an addition by the person who compiled or arranged the Psalms.

Hymn.

Montgomery's, 'Hail to the Lord's Anointed, Great David's greater Son,' etc.

Outline for Teaching.

The subject is the reign of Christ as illustrated by the reign of Solomon.

I. *The Nature of Christ's Reign.*

(1) It is gentle in its influence.

(2) It is progressive in its development.

(3) It is mighty in its results.

II. *The Extent of Christ's Reign.*

(1) It shall include the most distant regions.

(2) It shall include the rudest tribes.

(3) It shall include the most exalted individuals.

How blessed are all they who are members of Messiah's universal and ever-enduring spiritual kingdom! Let us hasten to acknowledge our allegiance to King Jesus.

Illustration.

PROSTRATING IN THE DUST BEFORE KINGS.—'In Mr. Hugh Boyd's account of his embassy to the king of Candy in Ceylon, there is a paragraph which signally illustrates this part of the psalm, and shows the adulation and obsequious reverence with which an Eastern monarch is approached.

'Describing his introduction to the king, he says, "The removal of the curtain was the signal of our obeisances. Mine, by stipulation, was to be only kneeling. My companions immediately began the performance of theirs, which were in the most perfect degree of Eastern humiliation. They almost literally licked the dust; prostrating themselves with their faces almost close to the stone floor, and throwing out their arms and legs; then rising on their knees, they re-

peated in a very loud voice a certain form of words of the most extravagant meaning that can be conceived; that the head of the king of kings might reach beyond the sun; that he might live a thousand years, &c.

'"When the king changed his place of residence, or travelled, the elders of his tribe assembled, and carried before him a sceptre and a lance with a kind of flag on it, to give notice of the king's approach to all who might be travelling on the road, that they might pay him the customary homage, which was by prostrating themselves before him on the ground, wiping off dust from his feet with the corners of their garments, and kissing them."'—*Glasse's 'Canary Isles.'*

No. 102. [G. T. Ver. 1.] **Dec. 21.**

The Creator Remembered.

(Read Eccles. xii.)

Leading Idea.

In early youth-time the great principles of life ought to be settled. Troubles and disabilities come in later life which make religious decision very difficult.

Introduction.

The author of this book here approaches his conclusion. He had found out, by experiments, what is *not* the chief, the satisfying *good*. He does not go very far towards discovering what *is* the good a man should seek. The religion which he commends is rather a prudential affair; but we can put a warmer glow into his words than probably he felt. We can commend sincere, heart-felt, life-sanctifying piety by his terms, the 'fear of the Lord,' and 'remembering the Creator.' Solomon was a cold, cautious, prudent-minded man, from whom we may get very good advice, but no inspiration to a noble religious life.

Explanations.

Ver. 1. **Remember**: or think on; taking into serious consideration the claims upon thee of Him who made thee. What is the chief duty of man? To glorify God that he may enjoy Him for ever. **Now**: precisely now, in thy youth-time. We may regard this as Solomon's appeal to his young son, Rehoboam. Some take the word *now* as not referring to time, and only continuing the appeal. **Days of thy youth**: just the time when each takes the responsibility of life upon himself or herself, and so just the time when the claims of the Creator, Provider, and Saviour, to love, trust, and life-service, ought to be seriously considered. To those at the threshold of life, God says, 'Choose whom ye will serve.' **Evil days**: the mere sensualist dreads advancing age, which surely plucks away his capacity to enjoy. **No pleasure**: because sensual desires fail, and the aged care for nothing but to sit still; and to brood over a merely self-indulgent, self-seeking past is miserable work indeed. 2. **Sun . . . darkened**: these are figures for human prosperity and pleasure. **Darkened**: by the weakness and disease incident to advancing age. **Clouds return**: this expression seems to refer to the passing of one affliction only to give place to another. In strong youth-time pain or disease may come, but they soon give place to the sunshine, but in age one pain or trouble goes only to bring on another. There is so much to bear in the body that the mind has no chance of thinking about serious things. With this description compare 2 Sam. xxiii. 4, 5. 3. **House**: the body, in old age, is here likened to a decaying house. Some say the figure is that of the alarm occasioned by an Eastern thunder-storm. **Keepers**: probably referring to the hands and arms, which protect the body as guards do a palace. **Strong men**: figure for legs, which are like pillars of the house. 'The legs are the symbol of strength in a young and vigorous man' (Psalm cxlvii. 10; Song of Sol. v. 15). **Grinders**: women who turn the handmill to grind the daily meal; a figure for the teeth, few of which remain in the old man's jaws. **Cease**: to do their work, because there are not enough to do it properly. **Out of the windows**: the ladies in the lattices; figure for the eyes. Vision gets dim in advancing age. 4. **Doors . . . shut**: figure for the lips, which old men shut while they carry on their mumbling eating. **Rise up**: from sleepless couches, or painful,

The Supply of Books to Sunday

School T[illegible]

School
m with
blished
of the
but to
blishers
small
to all
f their
o send
sed to
ers in
f time.
Books,
Hymn
nday
lering
om a

d by
price.

E.C.

AN EXCELLENT AND USEFUL NEW YEAR'S TRACT FOR WIDE DISTRIBUTION.

The JANUARY number for 1885 of

THE APPEAL

will be, in the character of its contents and style of its address, specially appropriate as a

NEW YEAR'S ADDRESS AND APPEAL

for circulation among working people and the young in Sunday and day schools.

The articles, addresses, anecdotes, and sketches in this number will be specially applicable to the season of the year, and will endeavour to impress on the reader the wisdom of turning to God at the commencement of a new period of time, and of renewing a fresh allegiance to the Saviour. The Editor trusts that it may be the means of much usefulness among those to whom it will be given. Those who have already found THE APPEAL *useful in their Christian work are earnestly requested to assist in its wider circulation at this season, and to make known its special adaptedness to those fellow-labourers who are engaged in various branches of Christian work.*

In order that tract distributors, district visitors, superintendents, and the leaders of Evangelistic Services may have every facility for the wide distribution of THE APPEAL, *it will be supplied for the purpose of Distribution at the following rates:*

100 copies ...	£0	3	4	500 copies...	£0	15	0
250 ,, ...	0	8	0	1000 ,, ...	1	9	0

*** As a LOAN TRACT 'THE APPEAL' has always been most highly esteemed by Christian workers.

Orders should be sent as early as possible to

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

return of post, carriage free, at

All orders should be sent to

ELLIOT STOCK, 62, PATERNOSTER I

peated in a very loud voice a certain form of words of the most extravagant meaning that can be conceived; that the head of the king of kings might reach beyond the sun; that he might live a thousand years, &c.

"When the king changed his place of residence, or travelled, the elders of

in thy youth-time. We may regard this as Solomon's appeal to his young son, Rehoboam. Some take the word *now* as not referring to time, and only continuing the appeal. Days of thy youth: just the time when each takes the responsibility of life upon himself

Small Books on Important Subjects.

Price 9d. each, handsomely bound in cloth.

The District Visitor's Companion. A Handbook of Instruction, Help, and Encouragement for those engaged in District Visiting, containing a Selection of Passages for Reading, and Prayers for use at the Houses Visited. By the Right Rev. the LORD BISHOP OF RIPON.

The Choice of Wisdom; or, **The Saviour's Response to Man's** Anxiety. By the Rev. CANON BELL, D.D.

Early Days in the Christian Life. Kindly Words to the Young in their Christian Course. By the Rev. CANON RICHARDSON, M.A.

Mothers' Meetings. How to Form and Conduct them Successfully, with Hints for carrying out auxiliary plans of usefulness. By the Rev. W. H. PEERS, M.A. With Introductory Counsels, by the BISHOP OF RIPON.

Decision for Christ. Counsel and Encouragement for Young People. By the Rev. FLAVEL COOK, D.D.

Christian Certainties. Five Short Addresses delivered in St. Paul's Cathedral. By the Rev. GORDON CALTHROP, M.A.

The Nurse's Handbook. An Elementary Manual for those who Visit and Nurse the Sick Poor. By Mrs. H. SELFE LEONARD.

Labourers together with God. Words of Help and Encouragement for Sunday School Teachers. By the Rev. GORDON CALTHROP, M.A.

Golden Links. A Daily Devotional Companion. By Mrs. C. B. WHEELER.

Thirza; or, The Attractive Power of the Cross. With an Introduction by the Rev. C. J. GOODHART, M.A.

Price 1s., handsomely bound in cloth.

Morning, Noon, and Night. A Pocket Manual of Private Prayer, with Meditations on Selected Passages of Scripture, Occasional Hymns for each Day, and Prayers for Special Occasions, being Aids to Devotion, by thirteen Clergymen.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

the chief duty of man? that he may enjoy Now: precisely now,

old men shut while they carry on their mumbling eating. Rise up from sleepless couches, or painful,

The Supply of Books to Sunday School Teachers.

MR. ELLIOT STOCK begs to remind Sunday School Teachers and others that he undertakes to supply them with Books at 3d. IN THE SHILLING DISCOUNT *from the published prices. These terms apply not only to the works of the principal Sunday School Societies and Institutions, but to the miscellaneous books which may be needed from publishers generally. The many channels for forwarding both small and large parcels from the centre of the Book Market to all parts of the United Kingdom, and the rapidity of their delivery in the present day, enables Mr. Elliot Stock to send promptly all orders entrusted to him. He will be pleased to receive and despatch orders sent to him from Teachers in town and in the provinces, at these rates, without loss of time.*

Superintendents and Teachers seeking Reward Books, Library Books, Class Books, Bible Helps, Registers, Hymn Books, and all the usual appliances employed in Sunday School work, would save much time and trouble by ordering all they need from one house, instead of collecting from a number of different sources.

⁂ *Books required quickly can always be forwarded by return of post, carriage free, at the published price. All orders should be sent to*

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

In the volumes of THE BIBLICAL MUSEUM *will be found all the help a teacher can want for preparing*

THE INTERNATIONAL LESSONS—

exposition, illustration, suggestion, Scripture references and confirmation, analysis for teaching, etc., etc. THE BIBLICAL MUSEUM *has now for many years been acknowledged to be the most useful and helpful commentary for teachers; its excellent arrangement and the peculiar character of the help found in its pages make it particularly valuable for class preparation, inasmuch as in it are obtained all the features most required by teachers for their particular work.*

*** A single volume can be bought, and can be procured of any bookseller.

THE

BIBLICAL MUSEUM:

A COMPLETE COMMENTARY ON THE HOLY SCRIPTURES.

Consisting of Critical, Homiletic, and Illustrative Notes on an original plan.

By the Rev. JAMES COMPER GRAY, Author of "Topics for Preachers and Teachers," etc.

NEW TESTAMENT SECTION.—Vol. I. Gospels according to Matthew and Mark; II. Gospels according to Luke and John; III. Acts and Romans; IV. I. Corinthians to Philemon; V. Hebrews to Revelation, and Index.

OLD TESTAMENT SECTION.—Vol. I. Genesis and Exodus; II. Leviticus to Deuteronomy; III. Joshua to Samuel II.; IV. Kings and Chronicles; V. Ezra to Job; VI. Psalms; VII. Proverbs to Song of Solomon; VIII. Isaiah; IX. Jeremiah to Ezekiel; X. Minor Prophets, and Index.

Each verse or group of connected verses is expounded by the following helps:—

1. Brief and suggestive Explanatory Notes on every verse in the Bible.
2. Each verse is mapped out for class teaching, so that the teacher has before him the best method of dividing it for explanation, and for carrying the heads in the memory.
3. Each verse is accompanied by Authentic Anecdotes, Illustrations, Apothegms, Parables, Illustrative Quotations, etc., from standard writers, in the aggregate amounting to 12,000.
4. Copious Scripture references and parallel passages, which bear on the subject of the text.
5. Notes on old Bible words, with frequent illustrations of their use in former and present times.
6. Quotations and Aphorisms, Classical and Modern, assisting in explaining, or suggesting ideas upon the passage under notice.
7. In addition to these different classes of Notes, each Book of the New Testament is prefaced by a condensed *Introduction*, giving some account of its author, date, credibility, peculiarities, etc., and *synopses* of its contents.

The Volumes of the Biblical Museum are published separately, price 5s. each, and can be obtained of any Bookseller, with the usual discount off, or of the Publisher.

It is also sold for Presentation, IN SETS ONLY, *in strong half-calf or half-morocco—*
New Testament Section, price £1 18s. 6d.; Old Testament Section, price £3 17s.

And in handsome full calf or morocco binding, with gilt or red edges—
New Testament Section, price £3; Old Testament Section, price £6.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON. E.C.

Special and Important Offer to Sunday School Teachers of

A 21/ BIBLE DICTIONARY FOR 7/3.

THE NEW SUNDAY SCHOOL TEACHERS' ILLUSTRATED

BIBLICAL DICTIONARY:

Being a Complete Cyclopædia of Biblical Information, carefully compiled, and arranged for Ready Reference, copiously Illustrated with Woodcuts.

THIS BIBLICAL DICTIONARY consists of 1220 pages of closely printed information, arranged and condensed from the best authors, on Biblical Subjects, for the use of Sunday School Teachers. It has hitherto been published in Two LARGE ROYAL 8VO. VOLUMES at £1 1s., and thousands of copies have been disposed of at this rate;

But it will now be supplied in handsome cloth binding at 7/3 per Copy.

The present is a revised edition, giving the results of modern scholarship, and though offered to Teachers at this marvellously low price, CONTAINS EXACTLY THE SAME AMOUNT OF INFORMATION as when sold at £1 1s.; so that Teachers may, for this small sum, obtain a Dictionary of the Bible that will put them in possession of a vast store of Biblical research and information which, up to the present time, could only be purchased for three times the amount, and which will supply them with an invaluable permanent help in their work.

In order to give every Teacher an inducement to assist in the wide circulation of this valuable work, it has been arranged that those Teachers who combine with their fellow-labourers to purchase the work, and send an order for SIX COPIES, will be presented with ONE COPY FREE OF CHARGE; and so that this arrangement may be carried out without expense to the Teacher ordering the SEVEN Copies, the parcel will be delivered CARRIAGE FREE, TO ANY RAILWAY STATION WITHIN 200 MILES OF LONDON.

Those who wish to undertake the work are advised to obtain a copy from their Bookseller, which can be used as a Sample to show to intending Purchasers. By this arrangement, Teachers combining in any district can obtain "THE NEW SUNDAY SCHOOL TEACHERS' BIBLICAL DICTIONARY" at the very low rate at which it is now offered, AND THAT WITHOUT EXPENSE OF CARRIAGE.

Now ready, in handsome cloth binding, crown 8vo., price 3s. 6d., post free.

A NEW HANDBOOK OF SUNDAY SCHOOL ADDRESSES

A Comprehensive and Suggestive Collection of Outlines of Addresses for the use of Teachers and others, containing

ADDRESSES FOR SPECIAL OCCASIONS, AND FOR THE DIFFERENT SEASONS OF THE YEAR—HOME CONVERSATIONS WITH THE CHILDREN—SIMPLE INFANT CLASS ADDRESSES—ADDRESSES FOR CLOSING AFTERNOON SCHOOL—ADDRESSES FOR SEPARATE SERVICES—ADDRESSES FOR MISSIONARY MEETINGS—SUGGESTIONS FOR SPEECHES AT TEACHERS' MEETINGS, PRAYER MEETINGS, ETC.—SPECIAL ADDRESSES TO MEMBERS OF SENIOR CLASSES.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

GOOD BOOKS FOR THE TEACHERS' USE.

Now Ready, Price 3s. 6d., Post Free.

The New Manual of Sunday School Addresses

(Being the Companion Volume to "HANDBOOK OF S.-S. ADDRESSES").

A comprehensive and suggestive Collection of Outlines of Addresses, adapted for Sunday Schools and other assemblages of Young People, many of the Addresses being also fitted for gatherings of Working Men, Missionary Meetings, Ragged-School Festivals, etc.

Cheap Edition, in One Vol., 200 Illustrations, Price 5s., Post Free.

TOPICS for PREACHERS and TEACHERS.

BY JAMES COMPER GRAY,

This valuable and popular work constitutes a Bible Dictionary, a Bible Manual, a Bible Text-book, a Commentary, a Concordance, and a Biblical Atlas, all in one, saving the cost of these books, and the time in their use. It is an invaluable work to preachers.

In Crown 8vo., Cloth Extra, Price 3s. 6d., Post Free.

THE SUNDAY SCHOOL GUIDE:

An Encyclopædia of Facts and Principles, Illustrated by Anecdotes and Incidents and Quotations from the works of the most eminent writers on Sunday School matters.

Edited by JAMES COMPER GRAY, Author of "Topics for Teachers," etc., etc.

Complete in Two Volumes, 8vo., Handsomely Bound, Price 4s. 6d. each, Post Free; Half-bound, 7s.; Morocco, 12s. each, Post Free.

Biblical Things Not Generally Known.

Containing a vast Collection of Facts, Notes, and Information concerning much that is rare, quaint, curious, obscure, and little known in relation to Biblical subjects. A very copious and detailed Index puts the stores of information contained in these Volumes at the reader's disposal at a glance.

Just Published, New and Cheap Edition, Price 5s., Post Free.

The New Cyclopædia of Illustrative Anecdote

(MORAL AND RELIGIOUS).

Containing a vast Collection of Authentic Anecdotes, old and new, on a wide range of subjects, arranged and classified alphabetically for ready reference, and with a detailed Index.

A Cheap Edition, Handsomely Bound in Cloth, Price 5s.; Half-calf, 11s.; Morocco, 15s.

The New Handbook of Illustration.

A Classified Treasury of Themes, Analogies, Parables, Similitudes, Types, Emblems, Symbols, Apologues, Allegories and Expositions of Scripture Truth and Christian Life, digested and arranged for ready reference. The Illustrations contributed will be found very varied in style, character, and treatment, and gathered from an extensive field. To render the whole of practical utility, alphabetical classification and analysis have been closely studied; facility therefore is afforded for ready reference to an abundant and varied store of Illustrative material.

In Handsome Cloth Binding, Price 1s., Post Free.

LABOURERS TOGETHER WITH GOD.

Words of Help and Encouragement for Sunday School Teachers. By Rev. G. CALTHROP.

WINTER EVENING LECTURES AND PENNY READINGS.

LARGE COLOURED ILLUSTRATIONS.

LENT FOR LECTURES TO SCHOLARS AND THE WORKING CLASSES.

These Diagrams are printed on strong cloth—size 4ft. by 3ft., are boldly executed and appropriately coloured, so as to render them clearly visible, either by gaslight or daylight, to large audiences. They have been used for illustrating lectures in all parts of the United Kingdom, during the last twelve years, with the greatest success. All who have used them bear testimony to their value as helps in instructing the unlearned. As the illustrations pack in a small compass, the cost of carriage to any part of the country is small.

For further particulars respecting the prices of hire, details of the subjects illustrated, and books for the help of lecturers, see "The Descriptive Key," post free for two stamps.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

restless, slumbers. **Voice of the bird**: or earliest cock-crowing. The idea is that they never sleep soundly, and the least noise awakens them. **Daughters of music**: figure for the organs that enjoy music. The voice of the aged is cracked, the ear of the aged is deaf. 5. **Afraid . . . high**: do not care to go up-hill, because it tries their breath. **Fears**: of falling. **Almond tree**: an Eastern figure for white hair, because the white blossoms cover the almond-tree before the leaves appear. Compare our cherry-trees, which often show one mass of white. **Grasshopper**: even such a little thing felt a burden. Some think the grasshopper here is a picture of the shrivelled old man, who is a burden to himself. **Desire**: literally, the caper berry, which seems to have been eaten before meals, in order to excite appetite. **Long home**: figure for the grave. **Mourners**: hired singing women, who in the East attend funerals. 6. **Silver cord**: which holds up the lamp of life. **Golden bowl**: which holds the oil for the lamp of life. **Pitcher**: which brings up the water from the well. **Wheel**: round which the cord is wound to raise the pitcher. *Speaker's Commentary*, 'The silver cord by which the lamp hangs from the ceiling snaps, and the cup or reservoir of oil is dashed in pieces by the fall, and the pitcher long used to bring water from the spring is shattered, and the wheel by which a bucket is let down into the well is broken.' 7. **Dust**: which our body is, though it gets such a wonderful fashioning. **Spirit**: which is the man himself; the spirit cannot die. Observe how wisely reticent Scripture is concerning the future condition of men. The spirit that came from God to dwell in a body returns to Him. The fact of the spirit thus surviving the body is a clear indication of its immortality. 9. **Proverbs**: this reference implies the Solomonic authorship of Ecclesiastes. 10. **Acceptable words**: attractive as well as true; such as would compel attention. 11. **Goads**: piercing rods, by which cattle are urged forward. **Nails**: or tent-pegs driven firmer into the ground. **Masters of assemblies**: these are the persons who have skill in speaking to and teaching congregations. **One Shepherd**: God, who gives such teachers as under-shepherds to His flock. 13. **Whole duty**: *i.e.*, it sums up and includes the duty. It is the beginning, from which all other good will follow. *Fear God* indicates the cherished state of the heart. *Keep His commandments* indicates the constant habit of the life. This is man's chief good.

Hymn.

Fawcett's, 'With humble heart and tongue, My God, to Thee, I pray,' etc.

Outline for Teaching.

I. *The Young Man's Time of Opportunity.*

II. *The Aged Man's Inability to use his Opportunity.*

III. *The Dead Man's Lost Opportunity.*

Then show what the young man's decision in religion must be; it should be that he will 'fear God, and keep His commandments.' But how will he be able to do these things? We must tell the young man about Jesus the Saviour, and get him to pray, 'Lord, help me.'

Illustrations.

FIGURES OF APPROACHING DEATH. —'At length "the silver cord will be loosed." That is, the backbone, with the spinal marrow which it encloses, and the nerves and fibres belonging to it, will be weakened. "And the golden bowl will be broken." That is, the vessel and membrane in which the brain is enclosed (which is aptly called "golden," both for its colour and value), will at last be shattered. "And the pitcher will be broken at the fountain." That is, the veins will cease from doing their office at the right ventricle of the heart, which is the fountain of life; and so, our blood stagnating, we are soon extinguished. "And the wheel shall be broken at the cistern." That is, the great artery, which is knit to the left side of the heart, by which the blood is conveyed into the system generally, ceases its action, and the pulse with it, which are the immediate forerunners of death. And "then the dust returns to the earth as it was, and the spirit returns unto God who gave it." Thus we see man's body, like some curious

edifice, first battered by various storms; at length the roof and walls decay; and at last it falls to the ground; but our blessed Redeemer hath provided for the inhabitant "a house not made with hands, eternal in the heavens."'—*R. Smith.*

WORK TO JUDGMENT.—Man is like a book: his birth is the title-page, his baptism the epistle dedicatory, his groans and cryings his epistle to the reader, his sins and errors his faults escaped, his repentance the correction. Some have piety and godliness for their subjects; others (and they too many) are mere romances of wantonness and folly; but in the last page of every one there stands a word, which is '*Finis*,' and this is the last word in every book. Such is the life of man—some longer, some shorter, some stronger, some weaker, some fairer, some coarser, some holy, and some profane. But death comes, which is like *finis*, at the last, and closes up all, for this is the end of all. And after it comes the judgment, when all that is written on the character will be reviewed by God, and judgment pronounced accordingly, whether good or bad.

No. 103. [G. T. Ver. 12.] **Dec. 28.**

The Passing Year.

(Read Psalm xc.)

Leading Idea.

The brevity and uncertainty of life fill *to-day* with solemnity and make us pray that each day grace may be given us for the day.

Introduction.

The Book of Psalms, as we have it, is a collection of psalms by various authors. It is called 'The Psalms of David' because he is the principal author. The compiler would be sure to treasure up any ancient songs from the early ages of the Hebrew history, and this psalm may have been written by Moses in his advanced age, or at a time when numbers of the people were swept away by plague, and it may have been in that earlier book of national songs which we only know of through its name, *The Book of Jasher*. We know that Moses was a poet (see Deut. xxxii.)

Speaker's Commentary well says, 'There is nothing in the psalm inconsistent with the Mosaic authorship, and its general contents, many particular phrases, its resemblance throughout to the books of the Pentateuch, but especially to the Book of Deuteronomy, its earnestness, trust, realization of God's nearness, and a melancholy which seems natural in a man of such astonishing experiences and mighty disappointments, fall in with the supposition which general opinion confirms.'

Aglen, in *Ellicott's Commentary*, thinks it would be a misfortune to fix the date of the psalm, and the first speaker. 'It is what has been well called "the funeral hymn of the world," and it belongs not to one race or age, but to the sorrows and the hopes of all the successive generations, who at the open grave have derived, or shall derive, consolation and faith from its Divine words.'

Herder calls it 'that ancient psalm, that hymn of eternity.'

Exposition.

Ver. 1. **Lord**: we lose very much of the solemnity of this word because it is not translated *Jehovah*, which was the special covenant name for God. **Dwelling-place**: or, as we should say, our *home*. God our *home* is a thought of richest and tenderest suggestiveness to us. Remember that Moses and the people had no fixed earthly dwelling-place for some forty years. **In all generations**: literally, 'in generation and generation.' One goes, another comes, but God abides, the same home and refuge for each as it passes. 2. **Mountains**: frequently used as a symbol of antiquity, stability, and endurance. The figure here is of a birth. **Formed**: set in order for human habitation. **Earth**: the general term. **World**: used poetically for the 'fruitful land.' **Everlasting to everlasting**: literally, 'from hidden time to hidden.' 3. **Destruction**: or dust and corruption. Reference is to man's body, as formed out of the dust. **Return**: some think this means, 'another generation come and take the place of that which has passed away, and so the changings of man are con-

trasted with the eternity of God. We prefer treating the two sentences as parallel clauses. 4. **As yesterday**: *i.e.*, God thinks about a past thousand years somewhat as man thinks about a past day. **Watch in the night**: which was even less than a day. 'With God there are no measures of time. With us time is the name we give to the duration of a certain succession of thoughts and efforts, each of which for a moment held full possession of us.' (See 2 Peter iii. 8.) Anciently the night was divided into three watches, later into four. 5. **As with a flood**: this is a striking figure in view of Moses' experience, in the desert districts, where floods suddenly sweep down the water-courses, and where multitudes of the people died of plagues. Pestilence may be well likened to flood. **As a sleep**: or, 'as men who are in a sleep;' or, 'they are become like them that sleep.' Our Lord sanctified 'sleep' as the figure of death. **Like grass**: springing up full of promise. **Cut down**: by scorching sun, not by sweep of scythe. 'So short is human life that each mortal does but reach the morning of the real day of life, and then perishes like a grass-blade, scorched by the growing heat of the sun.' 'In the East one night's rain works a change as if by magic. The field at evening was brown, parched, arid as a desert; in the morning it is green with blades of grass. The scorching hot wind blows upon it (James i. 11), and again before evening it is withered.' 7. **Thine anger**: illustrate from the judgments on the murmuring Israelites. Death, in the painful, bitter form that we know it, is the Divine judgment on sin. Mortality has ever been regarded as the punishment of sin. 8. **Secret sins**: those which we have thought to keep secret from Thee; and that which we have not ourselves known, until God shows it to us. The word is singular, so may be translated, 'our inward pollutions.' **Light of Thy countenance**: this Moses had seen in the Mount. 9. **Passed away**: waned away. The idea is, that the 'whole period of human existence, regarded as a collection of days, is drawn in or diminished, *i.e.*, from the length allotted to it at the beginning.' **As a tale**: literally, 'as a thought,' which is an emblem of speed, and in this sense used by Homer. Others render 'as a sigh,' 'as the breath of the mouth in winter.' 10. **Days of our years**: Gen. xlvii. 9. **Their strength**: or pride; by which is meant their youth, beauty, glory. 'Moses lived 120 years, Aaron 123, Miriam longer. Moses is here speaking of the general lot of man, and of his average life as shortened by Divine ordinance.' 11. **Fear . . . wrath**: *i.e.*, who understands Thy wrath so as to fear Thee aright. 'Who has that just terror of Thy wrath which a truly reverential regard would produce.' There is both a right 'fear' and a wrong; the fear of the child and the fear of the slave. 12. **Number our days**: illustrate by how we count our *holidays*, so as to make the most of them. **Wisdom**: shown in living rightly day by day. 13. **Repent thee**: the word 'repent' must be carefully explained, as applied to God. 14. **Glad all our days**: so that, if our days may not be many, they may be full of the highest good. 16. **Thy work**: Moses refers to the bringing of Israel into Canaan according to promise.

Hymn.

Watts's, 'Our moments fly apace, Nor will our minutes stay,' etc.

Outline for Teaching.

I. *God's Eternity and Man's Brevity.*

II. *God's Unchangeableness and Man's Variability.*

III. *God's Righteousness and Man's Sin.*

IV. *God's Judgments and Man's Plea for Mercy.*

Since man's earth-life is made up of *days*, the one thing he wants is *grace for the day*. And he must meet God's grace with his own watchfulness and effort.

Illustrations.

TALE THAT IS TOLD.—'As the tree falls, there must it lie; as the story is left, there must it remain. The last tale of Charles Dickens, "The Mystery of Edwin Drood," was thus arrested. Death, who has marred so many tales—himself a greater mystery than any of them—respects neither character nor plots; he snaps the

thread of the story as he snaps the thread of the life, and there remains the unfinished fragment. With the end of a literary career in view, Nathaniel Hawthorne says in a private letter to a friend, "I wish God had given me the faculty of writing a sunshiny book." I do not know that we would have a better wish for ourselves than that God would enable our years to be passed as a sunshiny tale. Not in a sphere of sadness as ever realizing that this chapter may be the last, but as recognizing human frailty, and as thus being prepared for life's duration, be it long or short.' —*B. Clarke's 'Life's Emblems.'*

OLD AGE.—'For many years there prevailed in China an extraordinary superstition and belief that the secret soul at Tas had discovered an elixir which bestowed immortality. No fewer than three emperors died, after swallowing a drink presented to them by the eunuchs of the palace, as the draught that was to confer never-ending life. "The best method of prolonging life and of making life happy," said a wise mandarin to one of these infatuated princes, "is to control your appetites, subdue your passions, and practise virtue. Most of your predecessors, O Emperor, would have lived to a good old age had they followed the advice which I now give you." '—*Biblical Museum.*

No. 104. [G. T. Prov. iii. 6.] **Dec. 28.**

Review of the Quarter's Lessons.

The series we have now to review have been entirely concerned with Solomon, his character, the great work of his reign, the secret of his failure, the books which he wrote, and some of the good advice that he gave.

Solomon taught his son what is expressed in the Golden Text: 'In all thy ways acknowledge Him, and He shall direct thy steps.'

The Lessons may be recalled under the following divisions:

I. Solomon's *Accession*—two lessons, Oct. 5, 12.

II. Solomon's *Hopeful Beginning*—lesson, Oct. 19.

III. Solomon's *Life Work*—two lessons, Oct. 26; Nov. 2.

IV. Solomon's *Greatness*—lesson, Nov. 9.

V. Solomon's *Weakness*—lesson, Nov. 16.

VI. Solomon's *Teachings*—three lessons, Nov. 23, 30; Dec. 7.

VII. Solomon's *Experiences*—two lessons, Dec. 14, 21.

Maclear says: 'Besides judicial sagacity, Solomon was eminent for his attainments. He was deeply versed in all the knowledge of his age; his "wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt." In the course of his life he spake three thousand proverbs, of which a considerable portion remain in the Book of Proverbs; and his Songs, of which the "Song of Songs" alone survives, were a thousand and five. He spoke or wrote also of trees, from the lofty cedar of Lebanon to the humble hyssop that creepeth out of the wall, of beasts, of fowl, of creeping things, and of fishes.

'The hopes he might have inspired when first elevated to the throne had not been fulfilled. He had, indeed, built the promised Temple; he had adorned Jerusalem with sumptuous palaces; his wisdom and learning had attracted the notice and roused the envy of distant monarchs; but he had not been mindful, save for a short time, while the example of David and the instructions of his preceptor Nathan were fresh in his memory, of the vocation to which he had been called. His kingdom exhibited some of the worst faults of other Oriental monarchies. He had violated each and all of the fundamental principles of the kingdom as laid down by the great Lawgiver of his nation. He had encouraged the worst forms of idolatry, had multiplied wives, had amassed enormous wealth, had laid heavy burdens on the people, and, sated with pomp and splendour and selfish luxuries, he had confessed the vanity of his life.'

In connection with Solomon's prayer for wisdom, *Smith's Old Testament History* says: 'He does not ask for that profound spiritual wisdom which would teach him to know God and his own heart; in this he was always far inferior to David. His prayer is for practical sagacity, clear intelligence, quick discernment to see the right

from the wrong amidst the mazes of duplicity and doubt which beset the judge, especially among an Oriental people. And this gift he received. His aspirations, if not for the highest spiritual excellence, were for usefulness to his subjects and fellow-men, not for long life, riches, and victory for himself; and because he had not selfishly asked these things, they were freely granted to him in addition to the gift he had chosen.'

Stanley gives the four main causes of corruption in Solomon's reign as: 1. Polygamy; 2. Polytheism; 3. Despotism; 4. Absence of prophets. He also says: 'It is far more profitable to take Solomon, as the Bible represents him to us, in his mingled good and evil. He is the chief example in sacred history of what meets us often in common history—the union of genius and crime. The record of his career sanctions our use of the intellectual power even of the weakest or the wickedest of mankind. The sensual and cruel worship which Solomon established on the hills of Palestine has passed away; even the dissolution of his empire has but little intrinsic importance for us. But the wise words which he wrote, in spite of his later failings, still continue, and have given birth to the like wisdom, age after age.'

JOTTINGS.

RECHABITES. — 'The Kenites, the descendants of Jethro, father-in-law of Moses, were always attached to the Israelites. They remained with them, says Calmet, during their wanderings in the wilderness, and accompanied them to the Promised Land. They were united with the tribe of Judah, and went with that tribe to attack Arad. After the conquest of that country the Kenites established themselves there, and mingled with the Amalekites. When Saul was about to destroy the Amalekites they were told to depart from them, as God would not destroy them with the Amalekites. From them came Hemath, the father of the house of Rechab (1 Chron. ii. 55).'—*Dr. Adam Clarke.*

JONADAB.—'The design of Jonadab was to reduce his family to the primitive life of shepherds, living in tents, having no certain habitation, providing only what was barely necessary to support nature. These rules he gave them to remind them that they were only strangers in Judæa, and had no original right of inheritance there. Such voluntary austerities were in great repute among the Jews, particularly the Pharisees and Essenes. They did not think the injunctions of Jonadab binding upon them so far, as they retired into Jerusalem upon the Chaldean invasion, as all human laws may be superseded in cases of necessity; but where no necessity arose they adhered firmly to the first principles of virtue and temperance they had practised for about 300 years, acting up to the light of their consciences.'—*Bible Illustrations.*

CONTINUANCE OF RECHABITES.—'The late Dr. Wolff, in his journals (1829, 1839), mentions having found in Arabia, near Mecca, a tribe claiming descent from Jehonadab. Dr. Wolff conversed with one of them, Mousa. "I asked him, 'Whose descendants are you?' Mousa answered, 'Come, and I will show you,' and read from an Arabic Bible the words of Jer. xxxv. 5–11. He then went on, 'Come, and you will find us 60,000 in number. You see the words of the prophet have been fulfilled, 'Jonadab, the son of Rechab, shall not want a man to stand before me for ever.'" Another Bedouin clan, giving the same account of themselves, has been more recently discovered by Signor Pierotti near the Dead Sea."'—*Green's 'Kingdoms of Israel and Judah.'*

BY ME KINGS REIGN.—'The Bible is the foundation of all good government, as it instructs rulers and governors in their respective duties. A French lady once said to Lord Chesterfield that she thought the Parliament of England consisted of five or six hundred of the best informed

and most sensible men in the kingdom. "True, madam, they are generally supposed to be so." "What, then, my lord, can be the reason that they tolerate so great an absurdity as the Christian religion?" "I suppose, madam," replied his lordship, "it is because they have not been able to substitute anything better in its stead; when they can, I do not doubt but that in their wisdom they will readily adopt it."'

THE LIBRARY.

THE OFFICES OF THE HOLY SPIRIT. By DOUGAN CLARK, M.D. *S. Partridge and Co.* Fourth Edition.

A book that has won such public acceptance as to be in its fourth edition needs little further commendation. The subject is one of surpassing interest and importance, but one too much neglected in ordinary pulpit ministrations. The treatment given it here is characteristic of one particular school of religious thought, which seeks too sharply to define the precise parts of human redemption presided over by God the Son and God the Holy Ghost. This school also gives new meanings to the terms 'holy,' 'perfect,' and 'sanctification,' and is in danger of reading its own particular meanings into God's holy Word. The book before us is one for meditation rather than study. Its earnest tone and practical bearing on Christian life, culture, and experience will make it useful to our teachers in the *spiritual* preparation for their work. What we so sorely need in these days, for our work in both pulpit and class, is the inspiration and leading of that Holy Ghost of whom this book treats.

LIGHT FOR INDIA: A QUARTERLY RECORD OF THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA. *Elliot Stock.*

As India is part of the British Empire, everything bearing on its prosperity is of concern to us. In view of the great work which education and missions are doing in India, this magazine should be of interest. In one way or another we ought all to be helpers in the work of winning India for Christ. This Society provides wholesome literature in the native tongues.

MY SERMON NOTES, GENESIS TO PROVERBS. C. H. SPURGEON. *Passmore and Alabaster.*

These are notes of sermons preached by Mr. Spurgeon, but not hitherto printed. They indicate well his mode of preparation, and will prove suggestive to our teachers. There is the characteristic point, freshness, and force in them all, and many *illustrations* are given for the brightening of the subjects, which teachers will not fail to store up for their own purposes.

THE ANNUAL VOLUME OF THE 'STOREHOUSE' is now ready, and we ask our readers to help us in our work by bringing it to the notice of earnest fellow-workers.

CONTENTS OF VOL. IX.

THE WORK DEPARTMENT. PAGE

Children and Church Attendance 1
The Prepared Class..... 2
The Prayer of Jabez 25
Magnify Your Office 28
Guidance for Seekers after God in Christ.. 49
The Godly Element in Education 73
The Need of Patience 75
About our Boys 97
Christian Conversation 99
Patience Under Suffering 99
A Teacher's Reading and Reading Habits.. 121
" " " " .. 145
Advice on the Art of Questioning 123
Reaching Young Hearts..... 148
My Experience of Teachers—
1. Above his Work 169
2. Below his Work 193
Prayer for the Children 217
Bailed Out 218
Hints to Young Sunday-school Teachers .. 241
Children and Public Services 242

THE BOOK DEPARTMENT.

Pithom and Raamses 29
Bible Stories Retold 52
Ancient Mines of Sinai 76
The Mummy of King Rameses II. 78
Egyptian Monuments and the Exodus 100
The Arabs of Modern Palestine 101
Shepherds an Abomination to Egyptians .. 102
Notes of Bible Lectures—
1. The Pentateuch 125
2. Bible Poetry..... 170
3. Bible Inspiration 195
4. Inspiration of the Gospels 220
5. Inspiration of the Epistles 243
6. Times of King Solomon 265
The Bible a Divine Work 127
The Egyptian Army at the Time of the Exodus 151
The Scene of Our Lord's Temptation 152
The Battle of Beth-horon 158

PAGE

Pickings from Proverbs 197
Securing Attention 222
Evidences of the Resurrection 245

THE CLASS DEPARTMENT.

Old Testament Lessons.

A Mother's Faith. (Exod. ii. 1–10) 7
Moses in Exile. (Exod. ii. 11–25) 11
Hope for the Oppressed. (Exod. iii. 1–14).. 15
Cruel Bondage. (Exod. v. 5–23) 19
God's Gracious Remembrance. (Exod. vi. 1–13) 30
The Smitten River. (Exod. vii. 14–25).... 34
A Great Separation. (Exod. viii. 20–32) .. 38
The Universal Ruler. (Exod. ix. 13–23) .. 42
The Hardened Heart. (Exod. x. 7–20) 55
God's Threatening. (Exod. xi.) 59
The Threat Executed. (Exod. xii. 21–36).. 63
A Great Deliverance. (Exod. xiv. 15–31).. 67
Praise for Deliverance. (Exod. xv. 1–22).. 70
Ingratitude. (Exod. xv. ; xvi. 1–8) 83
The Smitten Rock. (Exod. xvii. 1–7) 87
A Solemn Promise. (Exod. xxiv.)..... 91
The Mercy-seat. (Exod. xxv. 1–22)..... 103
Consecrated Labour. (Exod. xxxi.) 107
Broken Resolutions. (Exod. xxxii. 1–14) 111
Forgiveness. (Exod. xxxiii. 1–23) 115
The Covenant Renewed. (Exod. xxxiv. 1–14) 128
Communion with God. (Exod. xxxiv. 27–35) 131
Freewill Offerings. (Exod. xxxv. 20–35) .. 134
The Tabernacle Set Up. (Exod. xl. 17–38) 138
David, King over all Israel. (2 Sam. v. 1–12) 142
The Ark in the House. (2 Sam. vi. 1–12).. 156
God's Covenant with David. (2 Sam. vii. 1–16) 159
Early Friendship Remembered. (2 Sam. ix.) 168
Absalom's Rebellion. (2 Sam. xv. 1–14) .. 174
Absalom's Death. (2 Sam. xviii. 9–17; 24–33)..... 178

	PAGE
The Plague Stayed. (2 Sam. xxiv. 15–25)	182
Solomon Succeeding David. (1 Kings i. 22–35)	214
Solomon's Choice. (1 Kings iii. 5–15)	229
The Temple Built. (1 Kings vi. 1–14)	233
The Temple Dedicated. (1 Kings viii. 22–36)	237
The Wisdom of Solomon. (1 Kings x. 1–13)	248
Solomon's Sin. (1 Kings xi. 4–12)	251
Successful Prayer. (2 Kings xx. 1–11)	227
David's Charge to Solomon. (1 Chron. xxii. 6–19)	226
God's Works and Word. (Psa. xix.)	185
Confidence in God. (Psa. xxvii.)	189
The Believer's Confidence. (Psa. xxxiv. 1–15)	4
Waiting for the Lord. (Psa. xl.)	202
David's Repentance. (Psa. li.)	166
The Coming King. (Psa. lxxii.)	272
The Passing Year. (Psa. xc.)	276
A Song of Praise. (Psa. ciii.)	205
Proverbs of Solomon. (Prov. i. 1–16)	255
The Voice of Wisdom. (Prov. viii. 1–17)	260
Vanity of Worldly Pleasure. (Eccles. ii. 1–13)	270
The Creator Remembered. (Eccles. xii.)	274
Temperance (Jer. xxxv.)	268
Review of the Quarter's Lessons	210, 278

New Testament Lessons.

Jesus Tempted. (Luke iv. 1–13)	141
The Wonderful Healer. (Luke iv. 33–44)	154
The Reward of Obedience. (Luke v. 1–11)	158
Pithy Parables. (Luke v. 27–39)	161
Formality Rebuked. (Luke vi. 1–12)	165
The Gospel of Love. (Luke vi. 20–38)	173
Unquestioning Faith. (Luke vii. 1–10)	176
The Seed and the Soil. (Luke viii. 4–15)	180
Evil Spirits Conquered. (Luke viii. 26–36)	188
A Vivid Contrast. (Luke ix. 28–45)	187
Commission of the Seventy. (Luke x. 1–20)	200
The Model Prayer. (Luke xi. 1–13)	208
Lessons on Trust. (Luke xii. 22–40)	207
Humility and Benevolence. (Luke xiv. 1–14)	212
The Unfaithful Steward. (Luke xvi. 1–15)	224
Calamities Foretold. (Luke xvii. 20–37)	231
An Anxious Inquirer. (Luke xviii. 18–30)	235
A Son of Abraham. (Luke xix. 1–10)	246
Divine Compassion. (Luke xix. 28–48)	249
Jerusalem's Doom. (Luke xxi. 20–38)	253
Christ our Passover. (Luke xxii. 7–20)	257
The Sinner Saved. (Luke xxiii. 39–49)	261
The Empty Tomb. (Luke xxiv. 1–12)	268
The Resurrection and the Life. (John xi. 17–36)	79
The Grace of God for All. (Acts xv. 1–11)	5
Missionary Progress. (Acts xv. 36–41; xvi. 1–10)	21
The Conversion of Lydia. (Acts xvi. 11–24)	32
The Conversion of the Jailer. (Acts xvi. 25–40)	36
Truth Received and Rejected. (Acts xvii. 1–15)	40
Paul at Athens. (Acts xvii. 16–34)	44
Paul at Corinth. (Acts xviii. 1–17)	57
The Disciples Encouraged. (Acts xviii. 23–28; xix. 1–7)	71
Paul at Ephesus. (Acts xix. 8–22)	81
The Uproar at Ephesus. (Acts xix. 23–34)	109
Justification by Faith. (Rom. iii. 19–21)	129
The Blessedness of Believers. (Rom. viii. 28–39)	133
Obedience to Law. (Rom. xiii. 1–10)	136
Paul's Preaching. (1 Cor. i. 17–31)	85
Abstinence for the Sake of Others. (1 Cor. viii.)	89
Christian Love. (1 Cor. xiii. 1–13)	93
Victory over Death. (1 Cor. xv. 50–58)	105
Liberal Giving. (2 Cor. ix.)	113
Christian Liberty. (Gal. iv. 1–16)	116
The Coming of the Lord. (1 Thess. iv. 13–18; v. 1–8)	61
Christian Companionship. (2 Thess. iii. 1–18)	65
Hearing and Doing. (James i. 12–27)	9
The Power of the Tongue. (James iii. 1–18)	13
The Gospel in the Life. (James iv. 7–17)	18
Review of the Quarter's Lessons	69, 140, 210, 278

THE DESK DEPARTMENT.

Old Testament.

Exod. xx. 12	191
2 Chron. xxviii. 9	216
Psalm xxvii. 1	192
„ xxxi. 23	216
„ xxxvii. 7	216
„ ciii. 2	216
„ ciii. 9	192
„ cxxxviii. 2	192
Prov. xiv. 32	192

New Testament.

Acts xvi. 14	47
„ xvi. 31	48
„ xvii. 28	48
„ xix. 18	95
„ xix. 36	119
Rom. xiii. 10	96
1 Cor. i. 28	95
„ xv. 50–58	119
2 Cor. ix. 7	119
Gal. v. 1	120
Phil. ii. 4	96
1 Thess. v. 21	48

THE ILLUSTRATION DEPARTMENT.

Jewish Care of Bones	5
A Share in the Concern	7
Saved in an Ark	9
Slime for Daubing Moses' Ark	9
Adaptations of Temptation	11

	PAGE
Women Watering the Flock	13
Speaking Kindly of Others	15
Moses' Call	17
Eastern Merchants	19
Bricks without Straw	21
The Contentions of Barnabas and Paul	23
The Philistines Slew Jonathan	23
Moses' Slowness of Speech	31
Proseuchæ, or Prayer Places	33
Eastern Prisons	33
Stocks	34
The First Plague	36
Songs in Prison	38
Flies in the East	40
Uproar in Thessalonica	42
God's Warnings	44
Hail in Egypt	44
Epicureans and Stoics	46
Mars' Hill	46
Athenian Idolatry	47
Locusts	56
Paul's Tent-making	59
The Last Plague	61
The Time of the Plague	61
Borrowing	61
The Memorial Feast	65
Kneading Troughs	65
Bread-baking	65
Beggars Rebuked	67
Ephesus	72
Death but a Sleep	80
The Black Art	82
Danger of Murmuring	84
Manna	84
Manna Prepared	85
Simple Preaching	87
Spring from Rock	88
Rephidim	89
The Rock Smitten	89
Half-instructed Consciences	90
Rabbi Meir	93
God's Voice	93
Knowing only Parts	94
Cloud of Glory	104
Blessing the Congregation	104
House of Peace	104
Living Sacrifice	105
Death's Sting	106
The Gentleman and the Waggoner	108
Shrines for Diana	110
Sin of the Israelites	112
Aaron's Excuse	112
Cheerful Givers	114
I know thee by Name	116
The Divine Presence	116
Zeal for Good	118
Symbolic Meaning of the East	120
Wilderness of Sin	120
Manna	120
The Tables of Stone	129
Salvation by Grace	131
Moses' Face	132
Seeing God	132
Evil Things working for Good	134
Willing-hearted	136
Spinning	136
The Breastplate	136
Tabernacle	139
Beauty in the Tabernacle	139
The Tabernacle	140
Golden Candlestick	140
Jerusalem	144
Our Lord's Miracles of Healing	155
Arrangements for the Ark	157
David's Zeal	161
Curtains	161
Worship Due to God	161
Gospel for the Guilty	163
Mephibosheth, a Type of the Lord's People	165
Prayer-Places	166
David's Sin	168
Nathan's Parable	168
Sir Thomas More	172
Forgiveness	172
Forgiveness	174
Morning Levées in the East	176
A Good Servant	178
Promise of a Girdle	180
How to Hear	181
Satan, or an Adversary	183
Confessing Christ	185
Gospel Quickening Intellect	187
The Mount of Transfiguration	189
Oriental Salutations	201
Bible the Rule of Action	203
Eastern Hospitality	205
The Scorpion	205
Eagle Renewing its Youth	207
A Father's Treatment of His Son	207
Palestine Lily	209
Always Ready	209
Nathan's Advice	211
Shouting for Pay	211
Humiliation	211
Punishment of Ingratitude	211
Death of Chatterton	212
Absalom Offering Sacrifices	212
Customs at Eastern Feasts	218
Eastern Stewards	225
Uncertainty of Numbers and Quantity	227
Hezekiah's Sickness	229
Solomon's Choice	230
Solomon's Request	231
Kingdom Within Us	233
Size of the Temple	234
The Silent Building of the Temple	235
Temple a Type of Christ	235
One Thing Thou Lackest	237
Spread Forth Hands	239
Heaven of Heavens	239
The Gate of Justice	239
Couriers in the East	239
Evil Tidings Conveyed	239
How to Hear	239
The Threshingfloor	240
Seeking and Saving the Lost	247

	PAGE
Legends of the Queen of Sheba's Riddles	249
The Place where Jesus Wept	251
Solomon's Idolatry	253
Roman Siege of Jerusalem	255
Happiness	257
The Last Supper	259
Sound Wisdom	261
The Two Thieves	263
Angels at the Sepulchre	269
Earth's Treasures Unsatisfying	271
'All is Vanity'	271
Prostrating in the Dust before Kings	273
Figures of Approaching Death	275
Work to Judgment	276
'Tale that is Told'	277
Old Age	278
Rechabites	279
Jonadab	279
Continuance of Rechabites	279
'By Me Kings Reign'	279

THE POETRY DEPARTMENT.

Come to me, O my Saviour	199
Nothing to Do	223

THE REVIEW DEPARTMENT.

Pages 24, 54, 96, 144, 240, 280.

The Best and Cheapest Family Bible ever Printed.

In Pica Type (11½×8½×3 inches).

A QUARTO EDITION

OF THE

OXFORD BIBLE FOR TEACHERS.

FOR FAMILY USE.

Containing Summaries of the several Books, with copious Explanatory Notes; Tables illustrative of Scripture History and the characteristics of Bible Lands; a complete Index of Subjects; a Concordance; a Dictionary of Proper Names, and a Series of Maps.

In Various Leather Bindings from 21*s.*

The OXFORD BIBLE FOR TEACHERS is also issued in Ten sizes, with the Text arranged in each so as to correspond page for page with all the others.

Six sizes are Printed on best rag-made Printing Paper, and vary in price from 3*s. to* 45*s.*

Four sizes are printed on thin opaque India paper, and are extremely light and thin, varying in weight from 12½ ounces to 22 ounces, and in price from 7*s.* to 31*s.* 6*d.*, and not exceeding an inch in thickness.

THE REV. JAMES COMPER GRAY, Author of "Class and Desk," "Topics for Teachers," "Biblical Museum," &c., &c.:—"I have only recently possessed one of the OXFORD BIBLES FOR TEACHERS; and after a most patient examination of it, am astonished at the immense amount of accurate and carefully digested matter it contains; and that, too, of a kind precisely adapted to the Teacher's needs. Would that such a Bible had been within my reach when I first began my teaching life; and would that I had possessed one earlier, since I began to write for Teachers. As I look at its upwards of 300 pages of 'Helps to the study of the Bible,' I recall my toilsome pilgrimage through many volumes, at much expenditure of time, for what is here so distinctly stated and tabulated. With such a desk companion I might have done so much more, and done it so much better. All I can do now is to entreat all Teachers who need a perfectly reliable Bible for study or class purposes, to procure one of the OXFORD BIBLES FOR TEACHERS. This I do most earnestly. And I would add, that as a presentation volume by a class to its Teacher, or by a School to its Superintendent, no gift would be better appreciated or more appropriate than the small quarto size with its wide margin, and magnificent type, and superb flexible binding."

THE REV. JOHN KENNEDY, M.A., D.D.:—"This series of OXFORD BIBLES FOR TEACHERS deserves the very warmest commendation. The 'Helps to the Study of the Bible,' which follow the text, are real helps. They occupy over 300 pages, and relate to subjects to which the teacher has constant occasion to refer, and place in his hands materials for which he would otherwise have to search many books. The 'Notes' on the Old Testament and on the New, containing summaries of all the books which I have examined somewhat minutely, are written with great care and fidelity, and cannot fail to be useful to thoughtful Teachers. Taking the book as a whole, I congratulate the Teacher who possesses it, and knows how to turn its 'Helps' to good account."

Prospectuses, giving Specimens of Types and Prices in the various Bindings, at all Booksellers.

LONDON: HENRY FROWDE, OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER.

The Cheapest Sunday School Journal.

THE SUNDAY SCHOOL TIMES consists of stimulative Essays, Model Lessons, Addresses, Original Tales by Popular Writers, and a great variety of Miscellaneous Readings for the School and the Home. Every Wednesday morning, price One Halfpenny. Monthly Part 3d. and in Half-yearly Volume, 1s. 6d.

THE ROSEBUD: A high-class Monthly Magazine of Nursery Nurture and Amusement, with Choice Illustrations. Printed on strong, thick paper, in large type. Price 3d.

"A charming magazine."—*Illustrated London News.*
"One of the best publications of the day for the very young."—*Globe.*
"The pictures are simply first-rate."—*Academy.*
"Unsurpassed."—*East Anglian Times.*
"A remarkably pretty magazine."—*Freeman.*
"A prettier does not issue from the press."—*Sheffield Post.*
"Well-printed, well-papered, and well-illustrated."—*Newsvendor.*

A BEAUTIFUL BOOK FOR THE BABIES.

In handsome cloth binding, 4to, 200 pages, 4s.; Pretty Pictures, handsome binding, fine paper, Short Stories, Easy Reading, Large Type.

THE ROSEBUD ANNUAL. Comprising the Twelve Monthly issues of "The Rosebud" for 1884; consisting of Two Hundred Pages of short, bright Stories, in large type for the Little Ones, with nearly Three Hundred beautiful and amusing Pictures.

In handsome coloured wrapper, price Sixpence.

THE CHRISTMAS ROSE: A Special Extra Double Number of "The Rosebud." Filled with Pretty Pictures and Short Stories for the Little Ones.

Forty-fifth Thousand, price One Shilling.

TASTY DISHES: A Choice Selection of Two Hundred and Forty Tested Recipes, showing what we can have for Breakfast, Dinner, Tea, and Supper. Designed for people of moderate means, who desire to have pleasant and varied entertainment for themselves and their friends. A book of genuine and tested information.

LONDON: JAMES CLARKE & CO., 13 AND 14, FLEET STREET.

FOR THE BOOKS TO READ AND THE BOOKS TO BUY,
SEE
"THE LITERARY WORLD."
TO BE HAD OF ALL BOOKSELLERS.

USEFUL BOOKS
For Bible Class Leaders and Sunday School Teachers.

THE DICTIONARY OF 6,744 ILLUSTRATIONS, ANECDOTES, &c. Adapted to Christian Teaching. One large volume, cloth, 12s. 6d., or half-bound, 14s.

THE DICTIONARY OF POETICAL ILLUSTRATIONS. Selected for the Pulpit, embracing Legends, Poems, Odes, &c. By the Rev. R. A. BERTRAM. One large volume, cloth, 12s. 6d., or half-bound, 14s.

HOMILETIC ENCYCLOPEDIA OF ILLUSTRATIONS. In Theology and Morals. A Handbook of Practical Divinity, and a Commentary on Holy Scripture. Compiled and Arranged by the Rev. R. A. BERTRAM. Large 8vo, cloth, 12s. 6d.; half-bound, 14s.

LONDON: R. D. DICKINSON, 89, FARRINGDON STREET, E.C.

MOTTO CARDS FOR THE NEW YEAR.

MR. ELLIOT STOCK will be glad to supply samples of his
CHRISTMAS & NEW YEAR'S MOTTO CARDS
TO MINISTERS AND SCHOOL SUPERINTENDENTS.

Any Motto printed to Order, or tastefully designed Cards supplied blank, at from 9s. per 100.

London: ELLIOT STOCK, 62, Paternoster Row, E.C.

THE BEST PENNY HYMNBOOK.

THE SCHOOL HYMNAL,

For use in Sunday Schools, Families, and Young Christian Bands.

It contains many beautiful hymns never before published, as well as known favourites by Mrs. Alexander, Miss Doudney, Miss F. R. Havergal, the Bishop of Bedford (W. W. How), Revs. J. Ellerton, Mark G. Pearse, and others.

Cheap Edition, dbl. columns, paper covers	1d.	Limp Cloth, flush turned in, white edges	6d.
" " Limp cloth	2d.	Cloth Boards, gilt lettered, red edges	8d.
Paper Covers, Larger type	8d.	Roan, gilt edges	1s.
Limp Cloth, cut flush	4d.	Persian, gilt extra	2s.

THE INFANT CLASS HYMNAL.

Eighty-nine Hymns suitable for young children.

Paper Cover . . . . . 1d. | Limp Cloth . . . . . 2d.

The School Hymnal Tune Book,

Edited by JOHN ADCOCK.

Neatly bound in cloth, gilt lettered, red edges. Price Two Shillings and Sixpence.

A collection of 207 tunes, in 131 different metres, including some of the best compositions of Dr. Arthur Sullivan, Dr. Dykes, Dr. Elvey, Dr. Gauntlett, Mr. Henry Smart, Mr. W. H. Monk, and Miss F. R. Havergal, besides 90 new tunes, most of them composed expressly for this work by Mr. Adcock, Mr. J. F. Barnett, Mr. H. S. Irons, Mr. W. J. Leaver, Mr. S. Reay, and others.

In Pamphlet Form—for Distribution—with 100 Illustrations. Price 1d.

THE PILGRIM'S PROGRESS.

By JOHN BUNYAN.

COMPLETE EDITION CONTAINING BOTH PARTS, UNABRIDGED.

REWARD OR LIBRARY BOOKS.

BOOKS AT ONE SHILLING.

Fcap 8vo, extra cloth, gilt outside and back, Illustrated.

CRISSY'S LITTLE MOTHER. By EMMA LESLIE. A Story for Teachers and Scholars.
MIMI'S CHARITY, and its Reward after Many Days. By S. de K.
DAYS AT MILLGATE; or, Lame Johnnie's Holiday. By ISOBEL.
MAZIE'S JOY. By L. J. TOMLINSON.
FAIRY. By L. J. TOMLINSON.
MILLY'S ERRAND; or, Saved to Save. By EMMA LESLIE.
THE LOST CHILDREN; or, a Night's Adventure. By H. W. NICHOLSON.
NELLIE. By L. J. TOMLINSON.

ONE SHILLING AND SIXPENCE.

Fcap 8vo, with Six Illustrations.

THE INCA'S TREASURE, adapted from the German, by JESSIE YOUNG. A Story of Peru.

TWO SHILLINGS.

Fcap 8vo, with Six Illustrations.

NED'S SEARCH. By M. H. HOLT. A Sunday-school Story.
PIERROT; Humbly Born but Noble of Heart. By S. de K.

TWO SHILLINGS & SIXPENCE.

ELSIE'S DOWRY; a Tale of the Franco-German War. By EMMA LESLIE. Crown 8vo, Illustrated.
MADELINE CLIFFORD'S SCHOOL LIFE. By MARY MEEKE. Crown 8vo, Illustrated.
MARY WITH MANY FRIENDS. By G. M. MOORE. Crown 8vo, Illustrated.
LONELY QUEENIE, and the Friends she made. By ISOBEL. Crown 8vo, Illustrated. A Sunday-school Story.
THE "BELLA" AND HER CREW. By H. S. HILL. A Story for Boys. Crown 8vo.
MARION'S PATH THROUGH SHADOW TO SUNSHINE. By MARY MEEKE. Royal 16mo, Illustrated.
THE MOLYNEAUX FAMILY; or, How to be Happy. By JULIA ADDISON. Royal 16mo, Illustrated.
MARY'S HOLIDAY TASK. By G. M. MOORE. Crown 8vo, Illustrated.
HOP BLOSSOMS. Translated from the German, 16mo.

THREE SHILLINGS & SIXPENCE.

Crown 8vo, with Illustrations.

FERN GLEN; or, Lilian's Prayer. By M. H. HOLT.
THE LIGHT OF FERN GLEN; or, Lilian Grey. By M. H. HOLT.

LONDON: E. MARLBOROUGH AND CO., 51, OLD BAILEY, E.C.

THE "BIBLE LILIES" SERIES OF CHROMO SRIPTURE TEXT BOOKS.

PRICE ONE SHILLING EACH.

BIBLE LILIES. Scripture Selections for Morning and Evening. Small square, 96 pages. A prettily Chromo-lithographed Text Book, with Lilies on every page.

THE PILGRIM'S REST. A very choicely printed Daily Text Book for a Month. With Preface by Lady HOPE. Small square, 96 pages.

DAISIES FROM THE PSALMS. A Garland of Words in Season. Gathered and arranged by F. M. H. Small square, 96 pages.

The TEXT BOOKS *may also be had in the following styles and prices:—*

	s. d.		s. d.
Cloth extra, or French morocco, gilt edges ..	1 6	Roan, cushioned sides	2 6
Roan	2 0	German calf, round corners, cushioned sides	3 6

The above three books can be had bound in leather, with leather case, price 6s.

NEW CARDS FOR CHRISTMAS, NEW YEAR, ETC.

SEVENFOLD BLESSINGS. Landscapes and Flowers, 8¾ by 4½ (*Mildmay*), with Texts for any Season. Seven Designs, Seven Cards in Packet. Price 3s. 6d.

GRACE AND GLORY. A very pretty Series of Folding Cards with Choice Designs; size, when folded, 7 by 4½. Price 4s. per Packet.
A—Christmas Texts. B—New Year. C—Birthday.

THE PEACE OF GOD. Landscape and Flowers. A New Series of Designs. Price 3s. each Packet.
A—Christmas Texts. B—New Year Verses. By CHARLOTTE MURRAY. C—Birthday Texts.

LOVE AND PEACE. A Series of richly printed Cards, containing beautifully Illuminated Texts, size 7¾ by 5½. Floral, with Square Centres. Price 2s. the Four.
A—Christmas. B—New Year. C—Birthday.

RICHES OF GRACE. Floral, with Oval Centres, with well-selected Scripture Texts, printed in Eighteen Colours and Gold. A very Choice Packet; size 7¾ by 5½. Price 2s. the Four.
A—Christmas. B—New Year. C—Birthday.

THE LORD OUR SHIELD. A Packet of Four beautifully printed Cards, in Fourteen Colours and Gold; something quite New in Design; size 4½ by 7. Price 2s.
A—Christmas. B—New Year. C—Birthday.

THE CHRISTIAN LIFE. Four Large Cards with pretty Sprays of Flowers, under which are placed a Choice Selection of Texts. Price 2s.
A—Christmas. B—New Year. C—Birthday.

DIVINE GRACE. Flowers and Landscape, 6 by 4½. Printed in Finest Chromo-lithography. This is something quite New in Style. Three Cards. Price 1s. 6d.
A—Christmas. B—New Year. C—Birthday.

Complete List on application, Post Free.

Published by JAMES E. HAWKINS, 17, PATERNOSTER ROW, E.C., and 36, BAKER STREET, W.

The Systematic Bible Teaching Mission

FOR

TEACHING BIBLE RELIGION IN SCHOOL AND HOME.

Anxious Fathers and Mothers and disheartened Teachers should have for

SCHOOL

AND

HOME

THE SYSTEMATIC BIBLE TEACHER AND BIBLE VOICES FOR THE YOUNG

Post free, 2s. 6d.

By Dr. Watts, the Assembly, and the late R. Mimpriss.

In Lessons which all can teach and reproduce, and cannot fail.

ALL PARTICULARS AT

THE DEPOSITORY, 67, Paternoster Row, E.C.

DECEMBER, 1884.

CAMPBELL & TUDHOPE'S
SPECIAL LIST OF NEW PACKETS
For Christmas and the New Year.

No.		Cards in Packet.	s.	d.
340A.	THE BIRD'S NEST PACKET—A. Christmas; B. New Year . . . . . 4 Fine Floral Designs, $5\frac{1}{2} \times 3\frac{3}{8}$.	12	1	0
348A.	WELLS OF SALVATION—Christmas. 348B. Thanksgiving; New Year . . 6 Fine Floral Designs, $5 \times 3\frac{3}{8}$, for Christmas.	12	1	0
351A.	FLOWERS OF THE SEA—A. Christmas; B. New Year . . . . . 6 Seaweed Designs, beautifully finished, $4\frac{3}{8} \times 3\frac{1}{4}$, for Christmas.	12	0	6
353A.	HEAVENLY CARE—Christmas. 353B. WORDS IN SEASON—New Year . . 6 Highly-Finished Fern Designs, 7×5, for Christmas.	6	1	6
354A.	LOVE DIVINE—Christmas. 354B. THE WORDS OF THE KING—New Year . 6 Designs, Views with Flowers for Christmas.	12	0	6
355A.	OUR SALVATION—Christmas. 355B. CHOICE BLESSINGS—New Year . . 6 Beautiful Designs, $4\frac{7}{8} \times 3\frac{3}{8}$, Flowers and Leaves, with Gold and Silver Shades—very chaste Packet for Christmas.	12	1	0
358A.	THE LOVE OF CHRIST—A. Christmas. B. New Year . . . . . 6 Beautiful Floral Designs, $6 \times 4\frac{1}{2}$, Texts in Gold and Colour—very choice Packet, with Christmas Greetings.	6	1	0
359A.	REJOICE AND BE GLAD—Christmas. 359B. SPARKLING DEW DROPS—New Year 6 Designs, $4\frac{5}{8} \times 3\frac{1}{4}$, Flowers and Leaves interspersed with Gold—very pretty and cheap packet for Christmas.	12	0	6
360A.	GRACE ABOUNDING—Christmas. 360B. HEART BREATHINGS—New Year . 4 Exquisite Floral Designs, $8 \times 6\frac{3}{8}$, for Christmas.	6	2	0
364A.	THE SURE PATHWAY—A. Christmas. B. New Year . . . . . 6 Beautiful Designs, Landscapes, $6\frac{1}{2} \times 4\frac{1}{2}$, very chaste.	6	1	0
365A.	"THE MORNING STAR"—Christmas. 365B. HEAVENLY GUIDANCE—New Year 6 Floral Designs, $5 \times 3\frac{1}{2}$, with Blue Ribbon Note, with Scripture Texts for Christmas.	12	1	0
366A.	CHRISTMAS WISHES—Christmas. 366B. FEAR NOT—New Year . . . With Scripture Texts; beautiful Designs; with Envelopes.	6	1	0

137, WEST CAMPBELL STREET, GLASGOW.
45, ST. PAUL'S CHURCHYARD, LONDON.

AT HOME OR ABROAD,

I ALWAYS HAVE WITH ME

LAMPLOUGH'S PYRETIC SALINE,

WHICH FORMS A MOST INVIGORATING, VITALISING, AND REFRESHING DRAUGHT.

Drs. PROUT, MORGAN, TURLEY, GIBBON, SPARKS, DOWSING, STEVENS, and many other Medical Men, have given unqualified testimony to the importance of the discovery and the immense value of

THIS GREAT REMEDY,

As possessing elements most essential to the restoration and maintenance of health with perfect vigour of Body and Mind.

It gives instant relief in Headache, Sea or Bilious Sickness, Constipation, Indigestion, Lassitude, Heartburn, and Feverish Colds; and prevents and quickly relieves or cures the worst form of Typhus, Scarlet, and other Fevers, Smallpox, Measles, and Eruptive or Skin Complaints, and various other altered conditions of the Blood. It is the cure for Cholera. "It

"SAVED MY LIFE,"

For the Fever had obtained a strong hold on me. In a few days I was quite well."—*C. Fitzgerald, Esq., formerly Correspondent of the "Manchester Guardian" in Albania.*

CAUTION.—Dr. WILSON writes:—"We all know how much rubbish is put into the market in imitation of it."

In Patent glass-stoppered Bottles, 2s. 6d., 4s. 6d., 11s., and 21s. each.

To be obtained of any Chemist or Patent Medicine Dealer, and of H. LAMPLOUGH, 113, HOLBORN, LONDON.

VALUABLE HOUSEHOLD MEDICINE.

ESTABLISHED 1835,

BY THE USE OF WHICH

DURING UPWARDS OF FORTY YEARS

MANY THOUSANDS OF CURES HAVE BEEN EFFECTED.

Numbers of which cases had been pronounced INCURABLE! The numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS; also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being A DIRECT PURIFIER OF THE BLOOD and other fluids of the body. Many persons have found them of great service both in relieving and preventing SEA SICKNESS; and n warm climates they are very beneficial in all Bilious Complaints. Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London, and by all Chemists and Medicine Vendors at Home and Abroad. Sent free by post in the United Kingdom for 8, 14, or 33 stamps.

ULCERS, ABSCESSES, CANCERS, POLYPUS,
PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE are effectually cured without the aid of the lancet or knife, by

E. Burgess's Lion Ointment and Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED

SEND FOR LIST OF TESTIMONIALS POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from E. BURGESS, removed to 117, High Holborn, and Kingsgate Street, London, W.C.

HIMROD'S CURE FOR ASTHMA.

The Discoverer of HIMROD'S CURE, who was for Twelve Years a great sufferer with that terrible disease, Asthma, has, after many trials and failures, at last succeeded in bringing together a combination which is now offered to the public with the fullest confidence in its value AS A CURE. It has been thoroughly tested in many of the worst cases, and was said by the late LORD BEACONSFIELD to have given him the greatest comfort.

Of all Chemists, 4s. per box, or by remitting 4s. 3d. to the undersigned, a box will be mailed to any address. Charges paid.

F. NEWBERY & SONS

(British Depot), 1, King Edward Street, Newgate Street, London, E.C.

SING WELL! SPEAK WELL!!

Members of Church Choirs, Preachers Reciters, and all who have constant use fo the Voice, should be provided (*especially in th cold or damp season*) with "DOUGHTY'S VOICE LOZENGES." Over 5,000 testi monials to their efficacy. See Jenny Lind' signature on every genuine box.

DOUGHTY'S VOICE LOZENGES

Are sold by all Chemists, 1s., 2s. 6d., 5s., 11s.; or, Po Free, 1s. 2d., 2s. 9d., 5s. 4d., and 11s. 6d.

F. NEWBERY & SONS,

1, *King Edward Street, Newgate Street, Londo*

ESTABLISHED A.D. 1746.

INSTANT RELIEF & A RAPID CURE OF ASTHMA, CONSUMPTION, BRONCHITIS, COUGHS, COLDS, AND ALL DISORDERS OF THE BREATH, THROAT, & LUNGS, are insured by

DR LOCOCK'S PULMONIC WAFERS

Which Taste Pleasantly. In Hysterical and Heart Complaints, they are unfailing; in RHEUMATISM and NERVOUS PAINS — "they act like a charm." Nothing else gives such a sound refreshing night's rest.

OF INTEREST TO SINGERS, SPEAKERS, AND ALL WHO SUFFER FROM CHEST COMPLAINTS.

Letter received from S. PEARSALL, ESQ., VICAR CHORAL, LICHFIELD CATHEDRAL.—"Kindly send me a few more boxes of Dr. LOCOCK'S PULMONIC WAFERS, I cannot get on at all without them, and being anxious, if it be possible, to add to their fame, I have given a few to some poor old persons, who have been suffering greatly, and have received wonderful relief from them."

*** *Full directions in English, French, Spanish, and German are enclosed with every box.*

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. per box. Sold by all Druggists.

WOOD'S
MAGIC LANTERNS AND SLIDES.

THE LARGEST AND BEST STOCK IN THE KINGDOM.

ON SALE OR HIRE.

The "EUPHANERON LANTERN," with the W four-wick Lamp,

Is unsurpassed for power, portability, and price, **£4 4s.**

SPECIAL ATTENTION *is called to the great advantages offered to Hirers of Slides by Wood's Yearly Subscription System, and also to the very favourable terms upon which Slides purchased of E. G. Wood may be exchanged. Full particulars will be found in Wood's New List of Slides and Lanterns. Post free for one stamp.*

E. G. WOOD, 74, Cheapside, London.

☞ *SPECIAL NOTICE.*

SOUTHALL'S Sanitary Towels

PATENTED.

re now Manufactured in two qualities—No. 1, *The Towel as hitherto sold,* 2s. *per dozen; No.* 2, *at* **ONE SHILLING per dozen,** providing, **For One Penny** (which is the amount usually expended in washing alone), the Towel itself, with its many healthful advantages, Comfort, Cleanliness, Antiseptic and Absorbent Properties.

Sample Packet of One Dozen Towels, with descriptive Circular, containing testimonials from Medical Men, Professional Nurses, &c., by Parcel Post, for 1s. 3d., or 2s. 3d.; Six Packets, 6s. 6d., and 12s. 6d. from the Patentees and Sole Manufacturers,

SOUTHALL BROS., Dalton St., Birmingham.

Wholesale Agents—SHARP, PERRIN, & CO., London.
Supplied by Ladies' and Children's Outfitters throughout the World.

☞ *For protection against useless and injurious imitations, each Packet now bears the Signature of the Patentees.*

18c. HEAVY ROLLED GOLD SOLID RINGS

make BEAUTIFUL and VALUABLE Gifts to a Lady, Gentleman, or Child, and in order to secure new customers for goods of our manufacture we will forward POST-PAID to any address in the United Kingdom one of our HEAVY 18c. ROLLED GOLD RINGS, either in HALF ROUND or BAND, on receipt of only THREE SHILLINGS in Postage Stamps or Money; and if you desire we will engrave any INITIAL, NAME, MOTTO, or SENTIMENT on the inside of the Ring, WITHOUT EXTRA CHARGE, providing you CUT OUT this advertisement and send it to us, with amount, within SIXTY DAYS of the date of this journal. At the same time we send your Ring we will post you a bundle of our Catalogues, and feel sure you will be so highly pleased with the Ring, and that it will give such entire satisfaction, that you will oblige us by distributing Catalogues sent you among your friends, and at the same time showing them the BEAUTIFUL RING you have received from us. You can in this way assist us in selling other jewellery of standard quality, which we manufacture from new and original designs, and guarantee to give satisfaction. We can only make a profit by our future sales. Remember, the Ring we will send you will be HEAVY 18c. ROLLED GOLD, and this unprecedented offer is only made to introduce our Jewellery and Catalogues in your vicinity. You could find nothing more appropriate if you wish to make a Wedding, Birthday, or Christmas Present than one of these beautiful Rings with engraving on the inside. Our Company is old-established and reliable, manufacturing first-class and valuable jewellery from the precious metals. We can only send out a limited number of Rings at price named, and to protect ourselves from jewellers ordering in quantities, we require you to cut out this advertisement and send it to us that we may know you are entitled to the benefits of this offer. Under no circumstances will we send more than two rings to any one family, but after your order, and other rings are desired, we will furnish 18c. SOLID GOLD RINGS at prices given in our Illustrated Catalogue, ranging from one to two guineas each. If you wish one ring, send this advertisement and 3s.; if you wish two rings send this advertisement and 6s. If more than two rings are desired, you must pay full prices. To ascertain size ring you wear, cut a string so that it will just meet round the finger, and send it to us. State kind of ring or rings wanted, Band or Half Round, and engraving wished on inside. All rings are forwarded at once. Cut this advertisement out and send to us before time expires. It is safe to send small amounts by the regular post, or you can send by Money Order or Registered Letter. If you are living in London, or are here at any time, we will be pleased to have you call on us. All orders by post secure our prompt attention.—Address—**H. C. WILKINSON, and Co., Goldsmiths, 135, REGENT STREET, LONDON, W.**

THE HOLBORN DENTAL SURGERY, 37, High Holborn, London, W.C.

(Directly opposite Chancery Lane).

MR. J. SHIPLEY SLIPPER, R.D.S.
SURGEON-DENTIST
ARTIFICIAL TEETH.

Copies of Testimonials from Ministers and others gratis, and post free to our readers on application.

By a combination of two of his latest inventions, Mr. J. Shipley Slipper is now enabled to adapt artificial teeth to the mouth, without the extraction of loose teeth or stumps. These teeth never change colour, are fitted to the mouth without any unsightly wires or fastenings, and are so lifelike as to defy the keenest and most experienced observer.

CHARGES:	s.	d.
Artificial Teeth on the new base, durable and natural from	3	6
A set complete from . . .	20	0
Stopping, Scaling, and Painless Extraction	2	6

Repairs whilst waiting at a trifling cost. All cases guaranteed.

Consultation and every information FREE of charge. Daily from 9 a.m. to 7 p.m., Saturdays to p.m., at 37, HIGH HOLBORN, LONDON, W.C.

Possessing all the Properties of the Finest Arrowroot,

BROWN & POLSON'S CORN FLOUR

Is a household requisite of constant utility,

For the Nursery, the Family Table, and the Sick-Room.

FIVE GOLD MEDALS
BORWICK'S BAKING POWDER
FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores in 1d. and 2d. packets and 6d. and 1s. 1ins.

"THE CLEAN BLACK LEAD."—*Vide Press.*

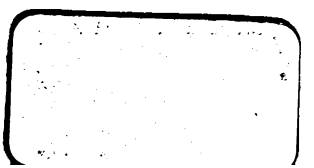
JAMES' DOME BLACK LEAD

The makers will be happy to send a sample on receipt of stamps (2d.) to cover postage. Address—

E. JAMES AND SONS, PLYMOUTH.

Now ready, handsome cloth, price 3s. 6d., post free.

The New Handbook of Sunday School Addresses.

These Addresses have been specially prepared by experienced Sunday School writers, for the use of Superintendents, Teachers, and others, who may—with little time for preparation—be called on to address youthful or, in many cases, adult audiences.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.